MAY 15, 1958

THE UNITED CHURCH

OBSERVER

(See page 10)

VICTORIA UNIVERSITY'S PRESIDENT MOORE

All this and Religion too
by A. C. Forrest

Drug Addiction in Canada
by Gordon Donaldson

PACIFIC SCHOOL RELIGION LIBRARY

Letters

Teen-Ager Asks

Dear Sir: In **The Observer** I read an editorial about the need for more missionaries. As I intend to be an overseas missionary myself, I thought you might be interested in what I believe are two of the main reasons for this shortage.

The first is that the requirements for entrance into the training schools are not advertised enough. I am 17, and in Grade 12, and have wanted to be a missionary for approximately seven years. However, I did not and could not find out what the requirements were for my chosen occupation. The requirements for almost any other vocation are known by any Grade 10 student. But ask a Grade 12 student what is necessary to become a minister or a missionary and it is not likely that he could answer. Therefore I would suggest advertising as one means of acquiring the needed workers. Send out folders and pamphlets to the guidance officers in the High Schools; advertise the requirements and Training Schools regularly in **The Observer.**

The second reason I would give for the shortage is that the requirements are too tough. I know a few girls who were planning to train for missionaries until they discovered how long it would take to complete their training. I suggest that a committee or some group look over and revise the requirements, and perhaps shorten the over-all training period.

Fort William, Ont. (Miss) Gale Mooney.

The Virgin Birth

Dear Sir: I have just read Dr. Ebbutt's articles on The Virgin Birth. I want to say that it is the most complete and fair statement of the pros and cons I have ever read. It has the added virtues of being short and avoiding technical terms. . .

Hampton, N.B. C. H. Johnson.

Dear Sir: . . . my main reason for writing is to thank you for Dr. Ebbutt's "The Virgin Birth." This article is so much needed. Many faithful church members who have been thinking about this for years will be so happy to have this scholarly man's opinion. . .

. . . the whole evolution of the Christian faith rests on men who dared to say that some of the established beliefs were wrong —Martin Luther for one — and our dear Lord for another. . .

. . . True, we must not discard the essentials of our faith, but as time goes on we must examine these various items in the light of present-day knowledge, and shed the non-essentials which hinder us.

I am looking forward to the rest of Dr. Ebbutt's articles, for I feel he has something to offer us which we have been needing very badly. . .

Huron, Ont. "Faith."

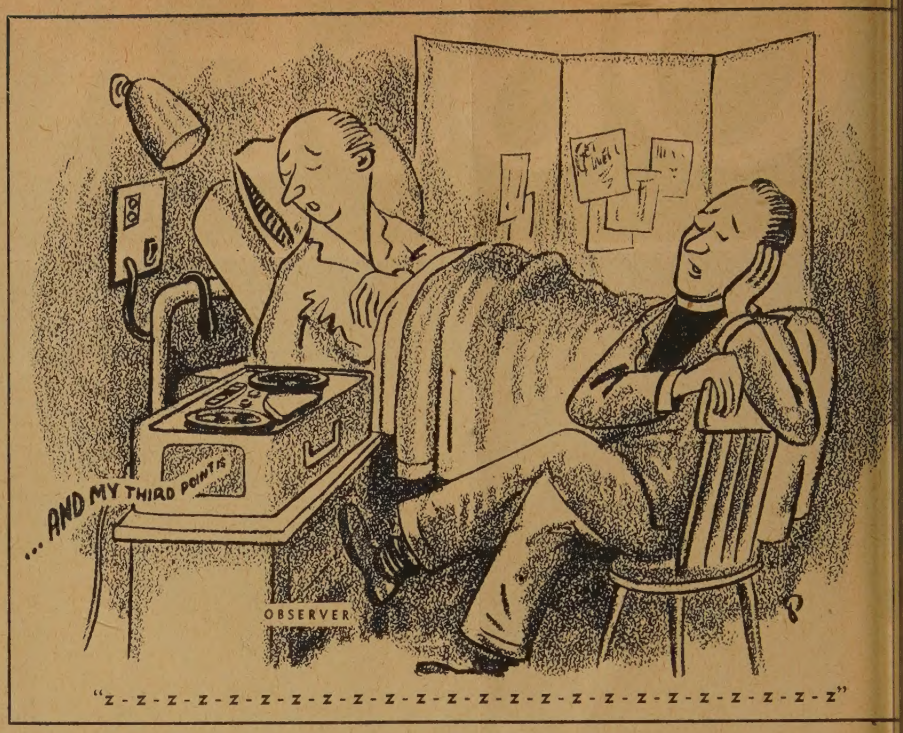
Adds to Observations

Dear Sir: In "Observations," current issue of **Observer,** you quoted dire forebodings of such men as Wilberforce, Pitt and Disraeli.

On the brighter side of the ledger you could have quoted Mother Shipton, Prophetess of Yorks, 1487, who wrote of the day now near at hand:

"When Gabriel stands on sea and shore,
And as he blows his wondrous horn,
Old worlds shall die and new be born."

Winchester, Ont. Jabez Smiley.



"z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z - z"

Protests Fashion Shows

Dear Sir: I wish to voice an earnest protest regarding the holding of fashion shows in our churches, even if they are held in the basement. It is too much like making our Father's House a house of merchandise. And in thus exalting fashions and the following of the latest styles we are slavishly conforming to the world, to say nothing of using up valuable money that is needed, O so much, for the sending of the Gospel to the ends of the earth. The King's business requires haste.

I would strongly commend Mrs. Shilton's column in **The Observer** of April 1. It deserves a second careful reading. Let us all who desire the coming of the Kingdom of God above all else listen to Mrs. Shilton's protests and act accordingly.

Dufferin County. M. M.

Day School vs. Sunday School

Dear Sir: A. B. Wright states that the lack of Sunday School attendance is due to the growth of religious education in the public school in Ontario. Religion in the public school tends to increase the attendance at the Sunday School, if the Sunday School is doing a good job. A. B. Wright also says "Restore religion to its proper place, the Church."

Personally, I don't think there is any proper place for religion. It should permeate the whole of one's life. . .

Ryley, Alta. Mrs. M. E. Thorsley.

Illiteracy in the Pew

Dear Sir: Your editorial "In Defence of Professors" is a very factual statement of the theological gap which exists between our religious leadership and the folk in the pew. The blame for this situation cannot be laid entirely on the shoulders of our pastors. The real trouble lies at the roots of what we so loosely call "Christian Education."

There is no sound reason why the ontological profundities of even such deep thinkers as Paul Tillich cannot be defined in understandable and compelling langu but all this implies a more informed leadership. Adult religious education in churches is a superficial, hit-and-miss and it is not surprising that spiritual theological illiteracy is the rule rather the exception.

The gap in spiritual understanding bet pastor and layman will not be bridged we find a more effective solution of teacher-training problem. It might constructive if the professors could their theological abstraction long enoug help us find an answer to the proble adult education in our churches.

Milwaukee, Oregon. (Rev.) John H. B

Questions Consistency

Dear Sir: While the remarks of Sutton in the last issue of your pape "The Church and the Guilty Divor may be considered sharp in more than way, I would like to question the consist of those who would make the ethical of Jesus implied in Matthew 5: 31, 32 enforced law, while blithely overlooking teachings and commands by which it is rounded — especially Matt. 5: 27-30, 3 and more especially Matt. 5: 39-42.

Must we not, with due repentance, re that monogamy is for us an ideal, eve pacifism is an ideal (Matt. 5: 39) and p and truth are ideals (Matt. 5: 28-30 Matt. 5: 33-37) from which we fall tinually in spirit and often in fact.

(Rev.) E. Alan Reyn

Sussex Corner, N.S.

Bole Delights

Dear Sir: . . . We especially look for to the double page contributions ministers or their wives. An article in e issue by the Rev. S. Bole would be appreciated. His kind human touch, un standing and sensitive handling of his su make his contribution sheer delight. .

Regina, Sask. E. R. Cruicksh

131 Quick Facts You Should Know Before Buying *Any* Organ!

Revealing booklet gives important answers to these four different types of questions...

- GENERAL
- ACOUSTICAL
- TECHNICAL
- MUSICAL

Buying a new organ is such an important investment that you'll want to know all the facts before making your decision. All the facts concerning the selection of a new organ are covered thoroughly in Baldwin's new booklet—"Questions and Answers." If you are considering a new organ, mail coupon below for this helpful booklet.

BUILT BY
BALDWIN
PIANOS · ORGANS

BUILDERS OF: BALDWIN GRAND PIANOS • ACROSONIC SPINET AND CONSOLE PIANOS • HAMILTON STUDIO PIANOS • BALDWIN ELECTRONIC ORGANS • ORGA-SONIC SPINET ORGANS

The Baldwin Piano Company
1801 Gilbert Ave., Bldg. EE
Cincinnati 2, Ohio

Send my copy of the new informative booklet—"Questions and Answers"—about Organs.

Name.....

Address.....

City.....Zone.....State.....

Devotions By PETER GORDON WHITE

IT IS GOD WHO WORKS IN US

SOONER or later, in most conversations about the Holy Spirit, someone gets round to saying, "It's only by what the Spirit does that you have any idea of the Third Person of the Trinity." The implication is that God is a Person we can "know" and describe, and that Jesus Christ is the familiar figure who had his portrait done by Sallman.

But is this really the case? Can anyone describe God? Can anyone say he is like this or like that? To what shall we liken him?

Is it any easier with Jesus the Christ? It seems easier. There was a man who lived nineteen centuries ago. For about nineteen months of his short lifetime, or at most thirty-six months, he went about teaching, preaching, healing. A generation later, when the life, death, and resurrection of this Jesus was seen to be the power of new life for other mortals, some followers set down some of the things they and others remembered. But again, can anyone "describe" Jesus Christ?

I don't think it should worry us, then, that we cannot "describe" the Holy Spirit. Nobody need harbour a guilty feeling because the picture in his imagination is a childish vision of a sheeted graveyard ghost or, more sophisticated but no more satisfying, a wraithlike piece of ectoplasm floating around the room. Let's just admit that God —Father, Son, Spirit—is not a static idea to be described, but is the power of life itself. Events in life can be described. They become biographies. They become histories. They become biologies. But that which brings *meaning* to events, that which brings meaning *for those who examine the events,* God himself, is not described. For it is in him we live and move and have our being.

It is by what God is and does that we know him. This is true whether we think of him as the Father, or as the Son, or as the Holy Spirit. Any of these descriptive terms are limiting and therefore inadequate, but we use them because our minds demand some system of reference to the Almighty, and these words are rich in meaning. More than that, they are true to our experience. As one of our Canadian scholars points out:

"Christian experience of God is remarkably varied. He is the God who speaks, the God who acts in history, the God who made heaven and earth; he is the God who was in Jesus Christ; he is the God who works in us to will and to do his pleasure. It is God who made us, God who redeemed us, God who leads us on to perfection. The Father is God, the Son is God, the Holy Spirit is God."

Do we find the idea of three-in-oneness somewhat demanding in mental agility? The same teacher, Dr. George Caird of Montreal, points out that there are trinities in the world of our everyday experience, and if we remember that they are only illustrations they may be helpful. The building of a house, he points out, begins with an idea in an architect's mind. Then there's the blueprint. Finally there's an actual building. The mental image, the drawing, the solid building—they're all one house. We must not divide the substance, the oneness. But at the same time we'd better not confuse things by treating bricks and mortar as though they existed only in the mind of the architect, neither should we take shelter from the weather beneath a blueprint!

How then shall we discern the Spirit of God in our lives? One sure way is to examine, honestly, the quality of life that is ours. Is there love in it, joy in it, peace in it? Are we the kind of person who is longsuffering, gentle, and good? Could it be said of us, at the end, here was a life of faith, meekness, and temperance? These are the qualities which Paul lists as the fruit of the Spirit in human life. These are the signs that we are sons of the Father, and that his will has had its way with us.

Undoubtedly there is much to be learned about the doctrine of the Holy Spirit. So much, indeed, that many a sincere churchgoer today feels ill at ease because ill informed. That is a matter which time and study and Christian fellowship could change. But for a beginning, let us each take courage in the light of the knowledge of the glory of God that has been given us in Jesus Christ, and hear the Biblical injunction addressed directly to our condition: *Work out your own salvation with fear and trembling; for it is God who works in you both to will and to do his good pleasure.*

DESIGNERS AND MANUFACTURERS OF

No. 56

Church Lighting Fixtures

•

BRASSWARE

COLLECTION PLATES

INDIVIDUAL COMMUNION SERVICES

BRONZE MEMORIAL TABLETS

Catalogues on request

CHADWICK-CARROLL

BRASS & FIXTURES LIMITED

365 Wilson St., Hamilton, Ont.

Phone JA. 2-9293

From the Bible

It shall come to pass, saith the Lord, t
I will pour out my Spirit upon all flesh

The Spirit itself beareth witness with
spirit, that we are the children of God.

Wilt thou not revive us again, O L
that thy people may rejoice and be g
in thee?

THESE are but three of many Bibl affirmations about the Holy Sp There are others profitable for y spiritual nurture in this list of home d Bible readings:

May 15. Spies Sent Out....Numbers 13: 1, 2, 1
May 16. Majority Report.....Numbers 13: 2
May 17. Minority Report.....Numbers 14: 6
May 18. Moses Pleads with God....Num. 14: 1
May 19. "Hear, O Israel".....Deuteronomy 6:
May 20. "Keep My Commandments" .....Leviticus 18:
May 21. Hospitality and Honesty .....Leviticus 19: 3
May 22. Reward for Obedience..Leviticus 26: 3
May 23. All the Commandments.....Deut. 8:
May 24. "Remember" .....Deuteronomy 8: 1
May 25. The Crucial Choice.....Deut. 30: 1
May 26. Moses' Farewell.....Deut. 31:
May 27. Joshua Commissioned.....Num. 27: 1
May 28. Moses' Charge to Joshua..... Deut. 31:
May 29. The Incomparable Moses....Deut. 34: 5
May 30. God's Charge to Joshua.....Joshua 1:
May 31. The People's Pledge.....Joshua 1: 1

The Power of a Hymn

TWO weeks after the death of brother Charles at 81, John Wes held a service in northern England, one the stormy scenes of early Methodism.

He announced the first hymn with usual quietness, but when he came to lines of the second hymn — Char *Wrestling Jacob* — and reached the wo "My company before is gone, and I left alone with thee," Wesley's voice bro He was not given to public displays, he covered his face with his hands a broke into uncontrollable tears. In moment the whole Lancashire congregat was weeping with him.

There was symbolism in this incide It appears that the differences of the t brothers had been suddenly caught up a resolved in song. A hymn of Charles Wes had wrought a tremendous experience.

His hymns have that same transcend power today.

Annual Conference

FOR the ministers and lay delegates all across Canada who will be gathering for Annual Conference, the following prayer may be found appropriate:

Thou who settest an open door before Thy churches, who knowest their works, hear at this season our prayers and the prayers of Thy people everywhere for assemblies and conferences of Christian folk; that every such gathering may be a living congregation of Thy Church, having the mind of Christ, an event in which the Holy Spirit creates fellowship and directs action.

THE UNITED CHURCH
OBSERVER

MAY 15, 1958

5

hed under authority of The General Council
The United Church Publishing House,
299 Queen St. W., Toronto, Canada

Book Steward: C. H. Dickinson

Editor:
A. C. Forrest

Managing Editor:
E. L. Homewood

News Editor:
Marjorie Macdonald

Editorial Assistant:
M. B. Pengelley

Business Manager:
Wm. J. Bradshaw

ed Twice Each Month — the First and
eenth (July and August one issue each
month)

scription rate, $2.00 a year, payable in
dvance, to any address in the world.

rized as second class mail, Post Office Dept.,
Ottawa.

ies, Vol. 128, No. 13 New Series. Vol. 20, No. 6

Circulation this issue, 211,871

contents

	Page
ials	6
Moments in Church Union	7
Addiction in Canada	8
is and Religion Too	10
Jesus Really Tempted?	13
oing Manse of Ahousat	14
t and Opinion	16
Makers	19
	23
ion Box	25
People and Places	26

Alma College

IN THE NEXT ISSUE

Life at Alma
By M. B. PENGELLEY

A.O.T.S. in Action
By E. L. HOMEWOOD

Observations

WHEN THE TINY METHODIST Church of Upper Canada decided to build Victoria College some 120 years ago there were only ten thousand Methodists and 55 ministers in the whole conference. But the churches responded well and raised the necessary $30,000. But building costs even then went up and before the first college was completed in Cobourg they ran out of money and the committee members were in danger of going to jail. Fifty Methodist ministers came forward and pledged half a year's salary or $100 each to finish things up. Victoria now is the largest and oldest United Church University, and was the first nonconformist institution of its kind in the British Empire.

• TO GO TO VICTORIA COLLEGE costs an undergraduate about $300 a year tuition, and $75 a year other fees. Residence costs for room and board add another $550. The officials estimate that it costs an out-of-town student about $1,100 to $1,200 a year, but a student living at home will get by for about half that.

• MINISTERS AND MISSIONARIES used to be able to send their young people to Victoria with a 50 per cent. automatic reduction in fees. This is no longer automatic, but ministers' children will receive favourable consideration when they apply for bursaries. The thinking behind this change of policy is, "Why should a well-paid minister's son get half his fees paid and a poorly-paid layman have to pay full fees for his?" We haven't heard anyone prepared to argue against such reasoning.

* * * * *

• WHEN THE LUCKY LAGER BREWERIES opened a new one and a half million dollar packaging and warehouse building in New Westminster recently they threw a $17,000 party for 1,800 guests. The guests were given a tour and shown how the plant could handle 42 and a half million bottles annually. The highlight was a dedication of the plant—no doubt to the glory of Almighty God—by the Rector of St. Francis-in-the-Wood Anglican Church. This we assume would make another topic for discussion when conversations between Anglican and United Churches continue.

* * * * *

• LETTERS FROM VANCOUVER express concern about the drug traffic, and the fact that generally the churches haven't much to offer but condemnation for the drug addict, some thoughtful persons pointing out that treatment of the addict as a criminal isn't getting us very far. That is why we asked Mr. Gordon Donaldson, who has made a study of the subject for the Toronto *Telegram*, to do us a piece. It appears on page 8.

* * * * *

• A COVER STORY ON DR. MUTCHMOR graces the April 26th issue of *Saturday Night*. Mr. Donaldson is author of this and did a rather creditable job. In it he points out that Dr. Mutchmor, who is never reluctant to express his opinion on religious or moral matters for the papers, is very shy of personal publicity. Mr. Donaldson even says that THE UNITED CHURCH OBSERVER can't get permission to do a profile piece on J. R. M. We hate to admit that but it is right. We've been threatening the Secretary of Evangelism and Social Service to do one without his permission, but *Saturday Night* scooped us. We commend the piece. It doesn't give the complete picture, but it is a lot better than the picture most newspaper readers have of one of our ablest and most controversial secretaries.

* * * * *

• WE'VE BEEN PLEASED with the quality of the correspondence arriving in response to the articles of Dr. Ebbutt. We have published one or two letters thanking us for the study of the Virgin Birth, and there were a number more but much too long to use. In addition there was some criticism, but again too long to print. The Ebbutt articles will continue to appear for another seven or eight issues, and those who wish to read them in their unabridged form may secure the book, cloth, or paper-bound, from the publishing house.

* * * * *

• SPEAKING OF LETTERS, a lady was quite annoyed at THE OBSERVER recently for not publishing a letter she had written on humane slaughter; she cancelled her subscription. We should emphasize that we can't by any means publish all the letters we receive, nor can we answer all of them. But most short letters, which stick to one subject, do get in.

Editorial

Prudence, A Virtue Too —

THE west has committed itself to the difficult three-fold task of preserving its own freedom, resisting communist aggression on other small but free peoples, and avoiding war. The first goals can not be achieved without some risk of war.

There are those who are saying such risk in a nuclear age is so terrible that it would be better to risk loss of freedom. There are others just as sincere in their faith for whom freedom has no price-tag.

We in Canada are part of the British Commonwealth; we have joined the family of the United Nations. We believe there are solid grounds for faith that the freedom of the west may be retained and in time extended to other people, and that even in Communist countries freedom is raising its head. We believe this can be accomplished without war; but not without the risk of war. And we believe, too, that the hopes of concerned people will be fulfilled and that the testing of nuclear weapons will cease.

But this high hope will not be well-served by those whose idealism is not tempered with prudence, who advocate uni-lateral action for Canada and respond to propaganda appeals of Russia by forgetting the same appeals have already been made by the United Nations acting responsibly, but requesting tokens of good faith.

It's all very well for the idealist to say we must trust Russia. The fact is the West doesn't trust Russia or we wouldn't have been spending this time, money and energy on conventional defence.

Those who criticize Britain and the USA for continuing their nuclear tests in spite of Russian pleas to desist, should remember the proposal already made by the USA, UK, France and Canada and carried by the UN, 56 for, 9 against, and 15 absentions. This was described before the 12th Session in these words:

> "We will suspend nuclear tests for an initial period expected to be two years but also subject to further extension, provided you the Soviet Union agree on establishing an effective inspection system air and ground; on stopping production of fissionable materials for weapon purposes and reducing present stocks; on starting outer space missile control and on reducing armed forces."

Ambassador Lodge, commenting on this in New Delhi in mid-February said: "If this proposal is carried out the first thing that will actually happen will be the stopping of all nuclear tests everywhere in the world. All the other steps in the programme, including the ban on mak nuclear weapons, are to take place at later stages."

We belong to the United Nations. We pray that high aims will be achieved. We will not do well if we ourselves be frightened by the thought of nuclear war, become sentimental over Russian propaganda. We m be ready to surrender something of our sovereignty to organization we have joined, behave as a responsi member of the family of nations—and surrender noth because of fear.

IS CANADA AMERICA'S FOREIGN FIELD

WE LOVE our American brethren, but if they did treat some of our over-churched little communi like foreign fields in need of their men and money, could love them more.

The Americans have been doing a great job send missionaries to the non-Christian parts of the world. T have many vigorous and well-to-do churches and w great skill raise men and money for the mission enterpr That merits our praise, except when their Fundamenta denominations seek to divide and conquer.

If they picked out spots in Canada which we have fai to care for properly we could not object. But too of they send well-subsidized ministers into Canadian co munities to start another congregation where Canad churches are already doing good work.

In some cases they woo members away from establish congregations where our own mission Boards have insis that the people pay their own way. The Americ don't need to be so insistent on local support; they ha American mission funds to help get established.

We wonder sometimes what their good people ba home would think if they saw their missionary mon and men being used in this way, to the glory of denomination, more than to the glory of God. The res is that there are small Canadian towns well able to supp one or two or three churches very well, with a doz denominations nearly all of them receiving grants.

This has been going on for years, but there are rec signs of increasing irritation. Dr. M. C. Macdonald spo to the Home Mission Board about it recently:

"The greatest scandal of Protestantism today in ru areas is the indefensible overchurching of rural settleme that are declining in population. The result is a weaken of our Christian witness. Competition among Christ denominations seeking the allegiance of the people thinly populated communities is not only unseemly bu constitutes a sinful waste of missionary funds. It is w regret that we discover that some of the funds to initi and maintain competing churches in rural Canada and some of our urban centres come from certain chu bodies in the United States. They apparently consider foreign missionary territory. It is all the more stra when we are told that there are over 60,000,000 folk the United States who profess no church relationsh Surely the money that comes here to propagate divisi could be used in a more Christian way to reach unchurched in that great country."

THE UNITED CHURCH
OBSERVER
MAY 15, 1958

Great Moments in Church Union

By George C. Pidgeon*

N this occasion, as we are building a new centre for our church's activities, it is fitting to recall some ne great moments in Church union.

ne was the moment when Dr. S. D. wn pronounced the three churches one, a wave of emotion swept over that vast ng as, after the long journey, the goal st was gained.

nother was the moment when Professor . Rose gave out his text for the pre-munion address: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Principal Clarence Mackinnon had preached on that text just before constituting the General Assembly of the Presbyterian Church in Canada the week re, and we felt that we were in the act the self-investment of three great rches in the United Church that was e.

third moment came after we had d the Union in the sacrament of Holy munion when with deep emotion we ed that the bond broken that day t soon be re-united under Canadian .

e saw in that moment three self-rning churches burying differences rited from the past as irrelevant to the ent necessity, and joining forces to Canada's immediate and urgent need. e saw each of these churches entering Union with a message and a mission, red that all they had inherited from past and planned for the future would afe-guarded more securely by united t than by anything they could have apart.

e saw in the Union a consummation a commitment. Canadian churches had ys acted on the principle that when issues that had divided the churches l out of sight the reasons for continuing the separation faded with them and the ground was clear for re-union.

Products of 19 Unions

Hence these three churches, the Presbyterian Church in Canada, the Methodist Church, Canada, and the Congregational Churches of Canada, were themselves the products of nineteen ecclesiastical unions—nine Presbyterian, eight Methodist, and two Congregational — stretching over the period from 1817 to the turn of the century. Now they found that in striving to meet the new needs of a young nation they had drawn together in their presentation of the central truths of Christianity and that there was no longer any vital truth or principle on which they differed. When the movement toward Union started, it took only a short time for their leaders to draw up a Basis of Union on which all could agree.

Each of these churches brought into the Union her commitment to establish the church among her people wherever they might settle in this wide land. Each of these churches was national in its scope and policy, and each was committed to bringing Christian principles to bear on moral and social conditions. Now a vital union is always more than the sum of the elements that entered into it, and we cannot expect the United Church to be a copy of any or all of its ancestors. It has a life and character of its own, but the tradition it inherited of accepting responsibility for applying Christianity to every human relationship — the family, the community, the nation and among the nations—became at once a part of its life: in fact, the feeling was that the Union enabled it to deal with these issues more effectively.

A Great Adventure

We saw that day a young church launching out on a great adventure. Canada's history from the beginning was a challenge to the impossible. When the Fathers of Confederation undertook to form a united nation out of the older provinces and also out of the vast vacant spaces of the North and West they seemed to be attempting something far beyond their resources. Yet they succeeded. In the same spirit this church committed herself to a task which seemed beyond her powers.

If you examine the sources of our church funds you will see that the presbyteries which give more to Home Missions than they ask from the Home Mission Fund are in the main confined to a very small section of older Canada. Yet the church with so limited a surplus undertook to establish Christian congregations with ministers and ministries in every corner of the country. It was on faith rather than facts that it built its hopes. The numbers of young students who founded new causes, the numbers of ministers who with their families faced poverty and hardship for Christ's sake, the number of churches at home which out of their poverty gave thousands

(*Continued on page* 21)

he Very Rev. George C. Pidgeon, D.D., D., was first Moderator of The United ch of Canada.

LAY CORNER-STONE FOR NEW UNITED CHURCH HOUSE

EVERY two weeks an additional floor is added to the United Church House, the new Headquarters building of The United Church of Canada on St. Clair Ave. East, Toronto. The first sod was turned on November 12th; the corner-stone was laid on May 7th during the sessions of the Executive of General Council. The Moderator, Rt. Rev. James S. Thomson, D.D., led the Order of Service before a large gathering of General Council, Conference and Presbytery officers, ministers and United Church members.

Dr. Ernest E. Long, Secretary of the Building Committee, made a statement concerning the building, following which the Chairman, Mr. A. P. Johnston, presented the trowel to be used in laying the corner-stone to the Very Rev. George C. Pidgeon, D.D., first Moderator, who said: "In the faith of the Lord Jesus Christ we lay this corner-stone in the name of the Father, and of the Son and of the Holy Ghost."

Before laying the corner-stone, Dr. Pidgeon delivered the address reprinted here. The photo of Dr. Pidgeon was taken in 1925 when he was Moderator.

It is expected the building will be ready for occupancy in the late winter of 1959.

A newspaper reporter looks into

DRUG ADDICTIO

and finds that —

- *Juvenile delinquents at 14 are hard drink*
- *Four 5 dollar capsules a day force addi*

By GORDON DONALDSON

OF all the 20th century avenues of escape from reality none is more effective or more dangerous than the injection of heroin directly into a vein.

This is the basic reason, often ignored, why narcotic drug addiction is spreading squalor and shame in our three biggest cities. And why Canada as a whole has a higher rate of drug addiction than any other Western country except the United States.

It is an alarming picture. I spent four months investigating the narcotics problem across Canada, in the United States and Europe for the Toronto *Telegram*. I found not one of the world's experts on the problem who could offer a solution. No one with any real knowledge of addicts and dope-peddlers was even confident that a solution would be found.

Present methods of dealing with the situation in Canada are obviously inadequate and ineffective. Nearly 30 years' work by the RCMP has failed to stop the illicit trafficking which supplies most of Canada's 3,000-5,000 addicts with their daily dope.

Little has been attempted towards curing the addicts. What has been tried has been depressingly unsuccessful in 90 per cent. of cases.

Drug addiction has been studied as a medical problem, a psychological problem, a police problem, a prison problem. Little mention has been made of an equally important aspect — the moral and spiritual problem.

"Addiction," one doctor told me, "is a way of life. It can only be replaced by a new way of life."

The doctor was David Stewart, who is in charge of the drug addicts' clinic at Mimico Reformatory near Toronto. This is one of the two government institutions in Canada which try to treat addiction as a disease.

The British encyclopedia of medical practice defines addiction as "a state of bondage to a masterful drug." This definition looks beyond the mere physical effects of the drug. An addict has become a slave to a kind of profane god which he has set up for himself.

He may be a willing slave. Most of the addicts I talked with did not blame their drug for their present state of poverty, misery and (usually) captivity. They blamed the law for forcing them to steal and prostitute themselves to pay the dope-peddler—and for throwing them into jail whenever they caught with drugs in their possession.

Most of them admitted they would be happy to continu addicts if they could obtain drugs legally and without becom social outcasts.

563 Medical, Professional Addicts

There are 352 known "medical" addicts in Canada to These are patients who have been treated for long periods drugs and have become addicted, usually accidentally. T are 211 "professional" addicts (doctors, nurses and peopl associated professions who have fallen victim to their own dru

All the rest are considered to be criminals. Addiction i is not a crime in Canada, but it is an offence to be in posses of a narcotic obtained in any other way than by med prescription.

As heroin costs $5 a capsule in the underworld market the average addict uses at least four capsules a day he is fo into petty crime to find the money.

It is considered axiomatic among addicts that you c support addiction by working at an ordinary job. As they constantly being arrested and put in prison (illegal possessio drugs brings an automatic six months' sentence) addicts ca hold jobs for long.

So they are criminals. Has our society forced them crime by depriving them of legal drugs? Or were they crimi before they took drugs?

This is a vital point in deciding what to do with addict the future. There is no clearcut answer.

A New York City study maintains that in that city, d are driving teenagers to crime.

The most exhaustive study yet made in Canada, Dr. Ge Stevenson's report on a three-year examination of 300 Vanco addicts, revealed that practically all of them had been in tro with the law before they took to drugs. They would be juve delinquents at 14, hard drinkers by 16, and drug addicts by

All the women addicts studied were prostitutes. In one st 36 out of 77 admitted they were in prostitution before ta drugs.

Dr. Stevenson maintains that there is nothing "mor wrong" in taking heroin. Drug addiction, he pointed out, is more damaging to the brain or body than smoking and siderably less harmful than steady drinking. Many authori however, take violent exception to the statement that ther nothing "morally wrong" in heroin. This does not mean add are good citizens. The addicts studied by Dr. Stevenson w

N CANADA

16, drug addicts by 18
o crime for money

eported "restless, cruel, selfish, ungrateful, parasitical" with morals and little sense of guilt or shame." Other doctors psychologists who have treated them note that they are, out exception, liars.

s the whole system of international control of narcotics nces delicately on this point, let us examine it in detail.

pium, the dried juice of the opium poppy, was used by Sumerians in 5000 B.C. Homer wrote that Helen of Troy it for its power to induce forgetfulness of pain and evil. ese peasants used it as a substitute for food and Brahmin ts as a substitute for the forbidden drug, alcohol.

There is no mention of any large addiction problem until 17th century when the British East India Company shipped ssal quantities into China. Although the Chinese finally ested and Britain fought and won the Opium War of 1840-42, is little indication many consciences were bothered by ction until late last century.

By that time the use of opium and hemp (hashish or huana, the leaf of the cannabis plant) was a social custom over the east. Western countries were feeling increasingly y about this but it was felt that a custom so deeply ingrained d not be abolished.

n 1909, the nations of the world took the first steps towards rolling narcotics. An International Opium Commission was vened in Shanghai. A year earlier, William Lyon Mackenzie had made his report on opium dens on the West Coast the first Canadian narcotics law was passed in Ottawa.

Since then, about 90 countries have joined international ventions designed at stamping out the world-wide illicit traffic drugs and limiting the production of narcotics to medical ls.

But the impetus toward control of drugs comes from the t: many eastern countries are not yet fully convinced that e is anything evil in opium or its derivatives, heroin and phine. Many of the Eastern poor were practically brought on opium. It numbs the stomach when there is no food. ger has its own morals.

As a Burmese professor put it to me at the United Nations es in Geneva: "You have your drug, alcohol. We in the have ours. But the West, being stronger, wants to take drug away while keeping its own."

Orientals First Addicts Here

The first North American drug addicts were Orientals who ght their opium-smoking habit with them to this continent. m-smoking is now a thing of the past here. The white drugs, morphine and heroin are most used, followed by several dozen forms of synthetic morphine. Orientals living here are seldom involved in drug cases nowadays.

Cocaine-sniffing was a craze in the 1920's but has died out. Heroin, most dangerous narcotic known and five times as powerful as morphine, is the drug of the U.S. and Canadian underworld.

Given regular injections over a period of three or four weeks, anybody can become an addict to heroin.

There is now very little "legal" heroin left in Canada. Imports have been banned since 1955 and the drug was never manufactured here.

The decision to outlaw the drug was taken over the protests of several prominent doctors, because heroin, the "wonder drug" of 1898, is still one of the most powerful analgesics (pain-killers) known. Older physicians relied heavily on it: younger men have been taught to do without it.

It is, however, impossible to ban the other addicting drugs. New synthetic pain-killers are being discovered every year. But so far every potent analgesic has proved to be addiction-forming.

Thanks to tight control of legal narcotics supplies by the Narcotics Division of the Dominion Department of Health and Welfare there is practically no leakage of drugs from the legal to the illegal markets. There is thus a sharp division between the "medical" and "professional" addicts who exist on legal supplies and the criminal addicts who are cut off not only from society but often from adequate medical care.

Vancouver Drug Black-Spot

Their supplies come across the Atlantic from secret heroin factories in Europe. They are smuggled into the United States at great risk and for fabulous profit by some of the world's most dangerous criminals. They make their way through the distributing centres of New York, Toronto and Montreal over to Canada's drug black-spot, Vancouver.

The situation there, with 2,000-3,000 known addicts roaming the streets, peddling drugs and stealing an estimated $10,000,000 worth of goods a year, has become a public scandal.

No one has an answer to it. "We round them up, they go to Oakalla prison for six months. They come back out and go straight down to Hastings and Columbia Streets looking for a 'fix'," a Vancouver detective told me.

The last Vancouver police chief told the 1955 Canadian Senate committee on drug addiction he thought the only way to

(*Continued on page* 20)

First of Two Parts

ALL THIS AND RELIGION TOO

By A. C. FORREST

WHEN Victoria University's President Arthur B. B. Moore was sent as a student minister to a tiny Quebec community over thirty years ago he chose to live with a French family, where there were twelve children.

While he continued to be the "Protestant Curé" to Madame Poliquin he was soon enjoying himself as a member of the family and speaking the same language as the children.

Now his household at Victoria University is over 1,300. But he enjoys himself as one of the family, speaks the same language as staff and students—and is still the Curé.

April 22nd was his 25th wedding anniversary. He celebrated by having breakfast with his wife. Then she went off to committee duties with the Deaconess Order, and he started on a busy day presiding over the Board of Overseas Missions meeting for the annual three-day session in downtown Toronto.

Mrs. Moore says that her husband usually plans well ahead. But when they decided to get married they didn't know that Anniversaries would usually be celebrated at mother-and-daughter CGIT banquets, College graduation parties and Mission meetings.

Before starting for his ten o'clock meeting he kissed his wife good-bye, patted his Irish Setter on the head, glanced at the brilliant yellow forsythia at the door of the three-storey red brick and stone turretted "mansion" Victoria provides for its President, then he hustled across the lawn to do a little work in the College office before going down-town.

A few hollow-eyed sophomores were making their way to the beautiful grey stone library building for some cramming before the afternoon ordeal in examination hall. Some relaxed-looking theological students were loading books in an old car outside the residences, preparatory for their pilgrimage to summer appointments on some of the church's scattered mis fields.

A Volkswagen and a small Nash v parked in front of the great pile of st near the archway which reads, "The Tr shall make you free." Professors arrived at their Emmanuel college off early to mark papers.

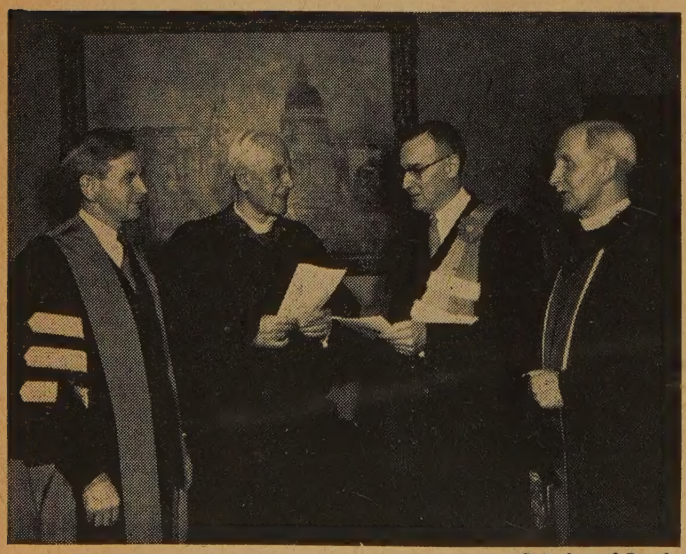
Across the way late daffodils and e tulips were blooming in the bed by the Wymilwood student union building. Ac the park the Parliament Buildings loon their architecture very similar to the "1 century Ontario Methodist" of the m Vic building.

Two Colleges—One University

Victoria University is comprised of colleges: Victoria College itself, wh undergraduates work for their Bachelor Arts degree; and Emmanuel College theological college where during last t some 96 students, most of them Univer graduates, took their three-year course preparation for the ministry. In addit Emmanuel gave lectures to 28 girls f the nearby spanking new United Chu Training School preparing for full-t church work.

In PART II, THE OBSERVER will carr story on Emmanuel College. Almost all the Emmanuel students are United Chu but some Mennonites, Free Methodists others study there, too.

Everybody understands why a chu has a theological college in which to t its ministers. The United Church has ei Some don't understand why the Un Church should have three Arts Colleges Universities. The oldest, Victoria, founded by Upper Canada Methodists years ago in Cobourg, the first nonconfo ist institution of its kind in the Bri Empire. Others are: United College Winnipeg, Manitoba, and Mount Alli University in Sackville, N.B.



Pringle and Booth

Convocation dignitaries President Moore, Very Rev. G. C. Pidgeon, Mr. Justice McRuer and Emmanuel Principal Kenneth Cousland.

Toronto

Two well-known "Vic" men, Ryerson biographer C. B. Sissons and Chancellor Lester B. Pearson.

ictoria University is part of the great plex which makes up the University of onto. The university expects to have enrolment of some 23,000 in ten years, Victoria is making preparations to ble its own enrolment.

8 Undergraduates Are United Church

ut Vic is church, and over half the hmen entering the college last fall said one of the main reasons they came to was that it was United Church. 180 licans are enrolled this year; also 126 sbyterians; 41 Baptists; 22 Lutherans 15 Roman Catholics.

t doesn't cost the United Church much, ctly at least, to operate the institution. t year the United Church through its rd of Colleges gave about $30,000. But toria's chief revenue is from endowment fees.

One Professor says, "I suppose the most nificant difference from a non-church ege is that there is a chapel and a chapel vice every day." There is also a Col- Department of Religious Knowledge, hough many students never take an R.K. ure. The President and several members the staff are ordained ministers. The sence of over 100 candidates for the istry has its influence. Speaking gener-, ministerial candidates do well in dergraduate activities, sports, debates, matics and social events. In fact Vic netimes is criticized for having too much the social butterfly atmosphere.

President, professors and even graduates quick to bridle at such a charge, point- out that Vic students can be expected win more than their share of scholarships d Vic graduates are distinguished in many ds of endeavour, in public, professional d business life. Victoria has 69 scholar- ps; 30 admission scholarships; 28 given ring the course; 11 spread over the years; d in addition, awards and prizes. Four of the last five Prince of Wales scholars have gone to Victoria. In 1958, seven Woodrow Wilson scholarships have been won by Victoria students. Many of its Professors have achieved academic distinction. Poets Ned Pratt, Professors Pelham Edgar, John D. Robbins, Historian C. B. Sissons, Chancellor R. P. Bowles and many others have brought renown in times past, and its present teaching staff is star-studded with top Canadian scholars.

Victoria students are envied by other undergraduates for the well-organized social life. Its music and dramatic clubs excel in their annual productions. For decades Victoria College had no dances but promenades, still laughed about and recalled with enthusiasm by elderly graduates. It wasn't until the early thirties that dancing was allowed. Now there are many dances—mostly informal.

There is a strict ban against drinking at Victoria functions. With 250 men, a few of them graduate students in residence, there have been incidents; it was especially difficult after the war. But the drinking ban has never been relaxed, Principal Harold Bennett says. Some graduates recall stationing abstemious football players at the door of class parties to bounce any student from Victoria or elsewhere who showed up with a ticket and a smell of alcohol.

Victoria has thought of itself as a place where devout church families could send their young people knowing they would get a solid education, be encouraged to think for themselves and search for the truth without denominational bias, find a congenial fellowship and wholesome social life in a big city, and nurture their religious faith in worship, works and sound scholarship.

Vic claims that it has no social strata. Principal Bennett believes that its students are still a little below average wealth on the Toronto campus. Generous financial provision is made through numerous bursaries. In addition there now exists the Billes Bursaries for the assistance of certified candidates for the United Church ministry. Students will be found working in college kitchens and libraries to help pay fees.

Girls, nearly 200 of whom live in residence, are not permitted to join sororities—they now call them fraternities. Men may join frats; most of them don't.

Intellectual Rebels

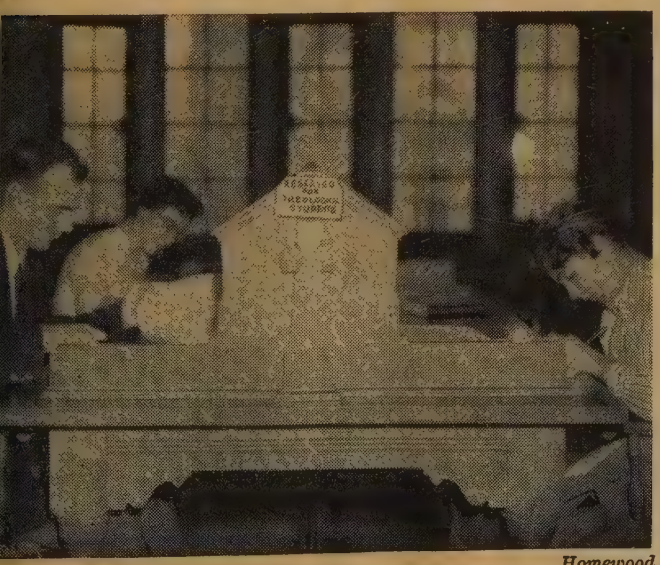
Since early days Victoria has been rather proud of a reputation for intellectual rebelliousness. In 1936 when the CCF was a very unfashionable political party a straw vote conducted by *The Varsity* on the U. of T. campus showed that Trinity, Anglican, was solidly Conservative; St. Michael's, Catholic, was Liberal, and Victoria was CCF.

Back in those depression years, Professor John Line, who lectured in Victoria and Emmanuel, was a leader in the Fellowship for a Christian Social Order and took to the down-town street corners. Later when Canada was experiencing social and political reform and Dr. Line transferred his emphasis to theology he spoke with pride of the fact that no person connected officially with Victoria University ever told him he shouldn't do such street corner preaching.

During the height of American McCarthyism it was Victoria undergraduates who burned Senator McCarthy in effigy. This received wide publicity across the continent and even heated demands for an apology. It was rather embarrassing to both President Moore, and the Hon. Lester B. Pearson, who is Victoria's Chancellor and graduate. But no Victoria apology was asked for, nor offered.

But if Victoria is less rebellious than it

(*Over*)



Homewood

ictoria's library reserves study space for students of Emmanuel and United Church Training School at exam. time.

Homewood

Student Union building, Wymilwood, is busy spot inside and out, as students gather for meals, recreation and study.

Victoria College

Emmanuel College

Student Union's Wymilwood

Planned Women's Residence

once was, there are indications that its relations with both church and U. of T. have become closer. Bursar Wilfred C. James, who gave up a trust company position to look after his Alma Mater's business, says: "Though my memory goes back only a few decades, I don't think there ever was a better relationship between church and University than now. The same is true for our association with the University of Toronto." He points out that next year U. of T. will embark on a big capital campaign in co-operation with the Federated colleges. "We'll do our share of the work, and more, and we will receive our share of what is received."

Mr. James gives credit to President Moore for progress on both fronts. "He's done a magnificent job in public relations," and Principal Bennett confirms it, adding that "He's preached all over the place, doing far more than the Board of Regents could have expected, and at considerable danger to his health."

When Arthur Moore can, he likes to escape for a week-end to an old farm house and five acres of land in the Caledon hills, where he splits wood and bird-watches. There he will talk to his 2½-year-old grandson (the son of a sort of adopted daughter it seems) with the same respect he would address the Chairman of the Board of Regents.

He was born in rural New Brunswick, son of a Congregational minister, who became a leader of his denomination but preferred the rural work. Two of his four brothers are bankers, one is a College President at Cedar Crest College, Allentown, Penna. Another brother died while studying to be a missionary.

Arthur went to his father's college, McGill, at first thinking he would be a forester, but the Church called and he prepared himself by excelling in history and English and winning high marks and a travelling fellowship.

While doing graduate work at Oxford, "he majored in hockey and minored in history," his wife suggests. Experiences in those years when Canadian hockey-players were popular in England and on the continent still serve to highlight some choice after-dinner speeches.

He was called by Amherst Park Church in Montreal, at a salary of $1,600 which was cut to $1,200 before he got started. Unemployment had hit the city and depression the whole country. "My most vivid memory of him is still of a shiny blue serge suit, getting a little thin. He was busy preparing baskets for his people before the city got relief organized. He wouldn't admit he couldn't afford a new suit, but told me it was more important to clothe his mind. That was the excuse for buying new books, and not new clothes."

From Montreal he went to a dairy-farming community with a manse, and got married. The Moores enjoyed those happy years. He is fond of the country country people. He accepted a call Easton, Penna., a University and executi town. When war came he returned Canada and supplied Parkdale Chu Ottawa, thence to Westminster, Saskat and then to the Principal's Chair at Andrew's.

Mrs. Moore says that it was this exp ence and his sense of call which ma him a pastor to his students. "If his breaks down on the highway, he'll w home and let the garage man fix it. He little patience with inanimate things, infinite patience with people," she say

Were Drifting Apart

Before Dr. Moore was appointed Pr dent there had been some feeling t Victoria and the Church had drifted ap One minister says: "I went to both and Emmanuel, but I didn't think of th as one University, but rather two colle which happened to be built side by s at the top of Queen's Park. But that twenty-five years ago."

Now there is a sense of togethern Emmanuel Professors will take a wee chapel services at a time in Victoria. Cha is better attended than for years. Profes Kingsley Joblin, a minister and form Professor of Emmanuel, is in charge of Religious Knowledge Department and also the Chaplain of Victoria. His d is always open to students and he ha special friendly welcome for one with problem in faith. Professor W. O. Fenn who heads Systematic Theology in Emm uel, also lectures undergraduates in Victo So does Professor Douglas Jay. Dr. conducts a third year course on "Christi ity in the Contemporary World." A both Professors Fennell and Jay think th one of the significant things about Victo is the interest and support given to Student Christian Movement.

Such a religious climate, and a cl relationship existed for the first ninety years of Victoria when it was a Method institution. After Church union the clim changed somewhat. About ten years a when Victoria embarked on a financ campaign and turned to the churches t results were not good. There was a tenden to think the churches weren't intereste But it appears now there were other reaso which are now irrelevant. It makes Victo diffident about a direct approach to Onta congregations all the same.

Always the Minister

Over all this the new Presiden appointed in 1950 — has wielded a qui but powerful influence. One close frie says: Art Moore is always the minist People say to him after he preaches a go sermon, "My, what a shame you left t pulpit." Consequently he is always seeki

(*Continued on page* 31)

A. J. EBBUTT* asks

Was Jesus Really Tempted?

VERE the temptations of Jesus real? We can be fairly certain that the account of the temptations in the lerness came from Jesus himself. To y this is to believe that they are pure ications. There is a possibility that in smission the original account from the of Jesus has been somewhat altered, a comparison of the Synoptic Gospels ws that fewest changes were made just uch a point as this—the reported words Jesus. The result of Jesus' reflection n His task, the inner struggle that He ured in deciding how to use the power God within Him, can only have come n Jesus Himself.

f our Lord's earthly life was a real one, n as a human being Jesus had to be pted. He had a nature capable of ptation. Such *is* human nature. It is lot of all born into the world. The acity of being tempted involves the sibility of sin. Without the tendency to there could be no real temptation. If us could have interposed His divinity at to avoid succumbing to temptation, n the temptations He underwent were eal or play acting. This we cannot ieve. The modern movements, which iscovered the Jesus of History, have ever made impossible the claim that us only appeared human. All men are pted, and since Jesus was a real man, can expect Him to have been subject this universal order.

Ve can believe that the account of the ptations came from Jesus Himself and e real, because they are so naturally in ce at this point in the career of our d. That is to say, they are psychocally sound. It is a case of spiritual ltation followed by spiritual depression, n the heights to the depths. Thomas Kempis and the saints and mystics of ages have witnessed to this common nomenon in the religious life. Such a elation of His relationship to God, and His endowments and destiny, which us had experienced at His baptism, would be followed inevitably by a tension of spirit.

Temptation being the common lot of man, and Jesus being a real man, we can realize that in the case of a sensitive soul such as our Lord's, His temptations would be more intense by far than any by which an ordinary man is tried. This does not mean that Jesus would experience all the temptations of man. The grosser temptations of the flesh would not be His, just as many of them are not ours. We are all tempted at the point of our greatest endowment. But the more refined and sensitive one's spiritual nature, the more subtle and deadly the temptation. So Jesus was tempted in a special way, as the Messiah. He was tempted subtly how to use His great power. The more one knows of the will of God, the more one is sensitive to any deviation from that Will, and the suggestion of such a deviation may be to that one a most intense temptation, whereas to any of us it would not be recognizable as temptation at all. Our own most subtle temptations arise when a second best makes its appeal, not when there is a clear-cut choice of right and wrong. So it was with Jesus, and it is His insight into the nature of temptation and sin which makes Him a Saviour.

Temptation Not Sin

The last general comment we need make here concerns an additional reason why we hesitate to attribute the possibility of temptation to Jesus. Besides the error of not believing in Jesus' full humanity, there is a confusion between the ideas of temptation and sin. Being tempted is *not* the same as sinning. We cannot help being tempted, which often starts with an unbidden thought of the mind, but we can help welcoming and harbouring such thoughts. Such consent is sin. Temptation may be looked upon as a form of strengthening the character. To have a strong moral character one must endure temptation. There is a vast difference between the purity which results from not being able to sin and that which results from having conquered temptation. The purity of the untried person or of a child who has never met temptation is innocence, but the purity of a man who has faced and rejected temptation is moral character, and if that be so with us, how much more so with our Lord? We can, thus, say of the temptations of Jesus that they were the product of an intense spiritual conflict. It has been put thus, "The temptations of Jesus were real . . . He might have failed."

The temptations are couched in symbolic and pictorial language to describe an inward and subjective experience. Undoubtedly the Evangelists believed the experience to be objective. Jesus would hold the beliefs of His day to some extent, and would use the familiar expressions, symbols and ideas to convey to His disciples the nature of His temptations. But the arena of the struggle was in the mind and soul of Jesus. It was in imagination that He was carried to the pinnacle of the temple. But it was a real struggle; He wrestled with the power of Self.

Why were these temptations so real in Jesus' case? What were these temptations? They seem to contain two elements. (1) Underlying this experience in the wilderness, as on many other occasions throughout the Gospel story, even in the Garden of Gethsemane, there was the temptation of doubt. Was He really the Messiah? Did He really have such extraordinary powers at His disposal? "If you are the Son of God . . . " There is undisguised doubt. (2) Fundamental to the temptations is the question of how He would fulfil His mission and use His new-felt power. What would be the best way to get men to acknowledge His Messiahship? He had a choice of methods, worthy and unworthy, and temptation often comes in making just such a choice. The temptations suggest that our Lord was tempted as to bodily appetites, spiritual pride and ambition; to win men by economic means, spectacular methods or by force of arms.

"Unworthy Short-Cuts"

But the Reign of God cannot be founded, and men are not won to allegiance to God's Rule by the satisfaction of material needs alone, nor by the sight of the miraculous, nor by political power. The Kingdom is a moral and spiritual force, and Jesus fortunately recognized that these methods of bread, miracle and force were unworthy short-cuts. So He rejected them as temptations and chose the way of moral influence and the Cross. Thus was He perfected through suffering, for only through temptation and agonizing choice can moral fibre be made. Because He endured and won through His temptations, He is our example and the Captain of our salvation.

How did Jesus meet His temptations. To begin with, Jesus did not believe that His temptations came from God. His close fellowship with God convinced Him of that fact. Indeed, He recognized in them a

(*Continued on page* 18)

Professor Ebbutt is dean of arts and ctor of theological studies, Mount Allison versity, Sackville, N.B.

Home and raft await high tide in Gold River . . .

. . . Afloat and ready to go ashore at Ahousat

BILL HOWIE* tells about

The Sea-Going Manse of Ahousat

WE were having coffee in the nearly finished home of Reg Bennett, logging-truck driver for the Tahsis Company. The port was Gold River, a logging camp hidden in the mountains of the West Coast of Vancouver Island. Reg's wife, Anne, had just finished tucking into bed their infant twins, Grace and Joy.

Some time before Reg had come to Gold River to serve on his own as a sort of "worker priest" — a course in a Bible College had prepared him and now he was trying to offer the Gospel to the men with whom he worked. After long days of driving the mammoth trucks over the twisting mountain roads he would go into the bunk-houses and talk with the loggers, or sit in the corner of the living-room known as the "study" and prepare for the coming Sunday School session that he and Anne would hold in their home.

But on this evening they talked of their yearning to help in the work of the Church on a full-time basis in some place where they could feel called of God. A thought crossed my mind and I mentioned the need for a full-time married man that was becoming more and more apparent in the Indian village of Ahousat, farther down the coast. Of course, it was too soon to decide, so we agreed to discuss it again on the next visit of the *Melvin Swartout*, which would likely be in six weeks' time.

Then began a process in which many wheels turned: the Bennetts prayerfully made up their minds; Victoria Presbytery made a recommendation to the Board of Home Missions; and the Board took it up with the W.M.S., who have for many years guided the work in Ahousat. Dr. W. P. Bunt, Superintendent of Home Missions for British Columbia, interviewed Reg and made further recommendations to Toronto. Finally it was agreed by all parties that the Bennetts would be asked to move to Ahousat in the summer of 1957, in the employ of the W.M.S.

The Bennetts were asked to move. It sounded simple. Quite an everyday thing! But Gold River is a long way from Ahousat — nearly 100 miles — and somewhere along the line it had been suggested that they take their home with them. Yes, it sounded simple, but the real work was just beginning. Each day as Reg drove down the mountains into the neat camp he watched the side of the road; every once in a while he would stop and pick up a long piece of heavy discarded wire cable. For weeks he did this until he had about 500 feet of ¾-inch cable piled up in his back yard. He saw the camp superintendent, Jack McKircher, who kindly arranged for Reg to have some logs. Next, Reg went down to the booming grounds and picked out the logs he wanted—solid, thick lengths of prime cedar — 17,000 board feet of timber. After a while these logs were bunched together in a bay and Reg went to work on them with the help of a fellow trucker whom he hired.

Men "Knit" Raft

Night after night the men from the bunk-houses would wander down to the water to watch the work, and perhaps to lend a hand. This was a phase of the work of the church that they could understand and assist. The logs were carefully measured and placed side by side. One after another they were strapped together with the cable Reg had collected, until finally they were "knitted" into a huge raft just the right size and shape for the Bennett home. But the "stitches" in this pattern were woven by strange means—the needle was a pike-pole, the thread was unwieldy cable, each stitch was made possible by the pressure of a powerful hydraulic jack which se ated the logs, and the threading was pu into place by fastening one end to a mo logging truck and pulling it taut. It w be nearly midnight when Reg got ho and five-thirty would come early with loads of logs to haul, so bed was a welc place after family devotions.

There were many weeks of this punis work before the raft was ready and house in order (or rather a sort of pac up disorder) for the big move. Reg built this house himself, and knowing the day would likely come when he w have to move it he had built it firmly two big skid-logs. Now he fastened cables to the logs and towed the h down to the water with two logging-tru while the family moved in with friends a few days. There was organized chao the water — the raft was secured at scow-grid and the house was jockeyed position alongside it. As the men ra against time to catch the tide at its hig so that the raft would be almost even the grid, they were troubled with ca that snapped, splices that parted, sha that broke (one man almost lost a few when a shackle-pin flew through the ai to his chest). But the tide came and and the job had to be left until the night.

That day the *Melvin Swartout* arrived and the crew arranged to take Bennetts down the coast. But in the a noon the ship was called away to rus mentally unbalanced patient to a hos several miles away. The man had violent in the woods but he was enough on board as he spent hours si on deck polishing the ship's bell. We d get back to Gold River until long after and found that our student minister, Staniland, had carried on with the se of worship in the village school, and

**The Rev. W. L. Howie is captain of the mission boat, "M. V. Melvin Swartout."*

Bennett home was now afloat. The had been just the right size, everything astened down, and the tug-boat was g in to hook on for the trip down the We found the Bennetts and settled in one of the cabins in the *Swartout* vent to bed.

t neither the engineer, Dick Pardy of nthony, Newfoundland, nor myself get to sleep. As it was a clear night here was much to do after this side- was over we set out for Ahousat at . After a few hours of sailing between ows of tall black mountains we were n the open Pacific feeling our way past eefs that reach out like fingers into vater north of Estevan Point. Off to we could see the lights of the tug-boat e passed her and could make out the form of the house she was towing.

Gale Two Hours Behind

st after we had reached the sheltered rs of Sydney Inlet the radio told us we were only two hours ahead of a g gale that was heading for our coast. we waited till morning we would have held up in Gold River for two or three and with the tow-boat sitting idle e us the expense would have been

The Bennetts of Ahousat

than we cared to think about. As one seaman has said, there seems to be a al Providence for marine missionaries. were later relieved to learn that the with its unusual tow had also reached shelter before the winds pounded up the southeast. On the kitchen table a forgotten coins of the realm still sat e same places, despite the pounding e waves.

w the second phase of the task was n. Both Reg and his house were in sat, but the house had to be gotten e again. The proposed site was near rustic little village church which sits hill overlooking one of the most ring views in all of Canada. But een the site and the water there was g-strewn beach, a twenty-five foot

(*Continued on page* 18)

A Problem or An Opportunity

THE DEMAND for the Bible is the greatest in all history.

The twenty-three Bible Societies of the world are currently producing only one half the required number of Scriptures.

The problem the Bible Society faces is lack of financial resources to enter the doors of opportunity which are open as never before.

Please send your gift today.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA

NATIONAL OFFICE 122 BLOOR ST. WEST TORONTO 5

MOVING? ONE MONTH'S NOTICE IS REQUIRED to make a change of address

So if you are planning to move or if you have changed your residence, please advise us promptly.

What is a Minister?

Ministers come in assorted sizes and denominations. Some wear their collars frontward, others backward. Some wear vestments in the performance of their duties; some do not. But underneath these purely external manifestations there is a personality of deep understanding—a personality born, trained and educated to lead and enrich the lives of others.

Ministers are the spiritual leaders throughout life, from baptism to final rites. Joining man and woman together, ministers are master "knot tie'ers", liaisons of happiness!

Ministers are conservative in the way they live, yet spare nothing in the performance and devotion to their work. They are emblematic of that which cannot be seen, but only felt. They are mortals symbolic of an ideal, material leaders of the greatest of all intangibles.

Unlike many parishioners, ministers face tomorrow realistically. Back in 1900 a group of Minneapolis clergymen, realizing that ministers are the best insurance risks in the world, and therefore entitled to lower rates than the general public, organized Ministers Life—the only company that provides *complete* insurance protection for ministers including Life, Endowment, Accident, Sickness and Hospital coverage. That's why today, Ministers Life is the largest organization of clergymen in the country—a mutual union whose sole purpose is to provide tailor-made insurance programs to fit the exclusive needs of the ordained clergy.

Ministers Life AND CASUALTY UNION

SINCE 1900

A Mutual Insurance Company

Sold only to ministers, seminary students, full-time religious education directors, deaconesses, YMCA-YWCA secretaries, Salvation Army Officers and instructors in church-related schools and colleges.

THE MINISTERS LIFE AND CASUALTY UNION

30 (B) Bloor Street W., Toronto 5, Ontario

Without obligation of any kind please send me full particulars about your policies as checked:

Ordinary Life ☐ Double Protection Life ☐

Endowment ☐ Hospital, Sickness, Accident ☐

NAME_____

ADDRESS_____

DATE OF BIRTH_____DENOMINATION_____

Mrs. G. Carder

Rev. J. A. Davidson

Rev. H. G. Forster

Mrs. J. Shilton

• Hospital Encounter • Ecclesiastical Birdwatchin

The Price of Loving

By GENEVIEVE CARDER

A VERY wise man—or woman!—once said, "the pain of separation is the price we pay for the joys of loving."

The members of our household have experienced the poignant truth of that statement these past two months, while the head of our family has been separated from us by the necessity of major surgery and the long weeks of hospitalization that followed it. It has not been the sort of experience that one would ever want to repeat—and yet there are parts of it that we will not want to forget.

Most of us do place our friends near the top of the list of the blessings which God has given to us. But not until we face a time of crisis do we realize how much strength and comfort a loyal friend can impart. We may occasionally feel that we are not doing much of practical value when we say to one who is in trouble, "I am praying for you." But once we have been sustained and upheld by the praying of others, we have a new appreciation of the importance of that simple assurance.

There is a unique sense of fellowship among those who sit in hospital waiting rooms or pace long hospital corridors. Individuals who are not concerned to know one another's names exchange deep experiences and strive to give encouragement to one another.

I shall not forget a Scottish lassie whose young husband was on the same floor as my own. As we waited together for the elevator one evening I admitted that I understood and shared the feeling of heartache and loneliness that overwhelmed her. With disconcerting directness she turned to me and said, "Will ye come along and get drunk with me after visiting hours?" Her sincerity in offering the only help she could think of was obvious—though we did talk our way through to another solution!

I have seen courage in many forms these past weeks. One day I saw it shining through the smile of a little woman as she said gaily, "I've come to take my hubby home!" Home — to die of inoperable cancer! My own apprehensive soul bowed low in the face of her gallantry.

There are other memories of little things that shone through the dark days as stars shine in a black night sky. There was the kindly jollity of street-car drivers and garage attendants, that helped to lighten the weary journeying to and from the hospital. There were unexpected notes and phone calls and offers of help from busy people who scarcely knew us—we thought! There was such a continuous appearance of baked goods on our kitchen table that we began to think we possessed a magical cookie jar that was as constantly replenished as the widow's cruse of oil.

And even on the darkest days, when I came face to face with the stark fact that my own small world might easily come to an end, there shone the promise of One who could be trusted to keep His word—"Lo! I am with you alway, even unto the end of the world."

Ad Lib

By J. A. DAVIDSON

(*This column was received by* THE OBSERVER *some time ago. Since then an article on "Ecclesiastical Birdwatching" has appeared in an American religious periodical and been reprinted in a British one. It is purely coincidental that two writers have come up with the same unusual idea at the same time.*)

* * * *

A NUMBER of years ago the late William Temple, with his study of what he called the *Blue-domer,* became, perhaps unwittingly, a pioneer in a small sub-branch of theological study which has come to be called "Ecclesiastical Birdwatching." The great archbishop said that the *Blue-domer* is identifiable by its cry that you must go out into the fields and hills and mountains, out under the blue dome of heaven, and that there, and there alone, you will find God. Some of these claim that God is especially accessible as one sits quietly in a boat holding a fishing rod or as one contemplates the long fairways of a golf course.

The following are a few other types that have been identified in recent years. This indicates something of the richness and scope of this fascinating study.

The Whirling Sin-sniffer is becoming increasingly rare, but it is a rugged type and should be with us for a long time y It specializes in detecting all kinds bad habits, standard sins and vices, a violations of respectability. It takes gr delight in passing on, with appropri display of moral indignation, the results its detective work: the delight seems to in the feeling that its own virtues shine much the brighter in contrast.

The B-M-B Wanderer goes to chu only to be *B*aptized, *M*arried, and *B*ur —and it is to be noted that on two of th three occasions it has to be both carr in and carried out. (I thank a fell ornithologist for this one.)

The Parsonage Protector (or *Man Menace*) is another one that seems to becoming increasingly rare, but a f specimens have been observed in rece years. This one holds that the manse m be frequently inspected to make sure t the minister's children don't scribble on t wallpaper or swing on the drapes or ju on the chesterfield. It also likes to ascert whether or not the minister's wife is taki proper care of the lovely golden-oak buf that old Mrs. Mumbles gave to the chur It likes to make regular inspections, a augment them with occasional I-ju dropped-in patrols to keep the girl on h toes.

The Wedding-rehearsal Hummingb turns up at about one-quarter of all we ding rehearsals. Sometimes it is the brid second cousin, sometimes a member of t bride's bowling team or bridge club, som times just an old family friend. She giv advice, gratuitously, to the minister as tries to rehearse the wedding party. S tells him how they did at a wedding s was at in Winnipeg or T'ron'a or wh Cousin Lucy was married. She general has a good working knowledge of Em Post's chapter on weddings; and she m just happen to have in her handbag a dan little booklet on the formal wedding put o by one of the diamond-ring manufacture

The Ecclesiastical Pouter Pigeon.

(a) Lay type. This one has almost to recall of the way they did things in t church forty years ago, and it has a fi loyalty to that way. It will resist, principle, everything new-fangled, and defines new-fangledness simply as "not do forty years ago." Some tamer types w

No Aladdin's Lamp • Those Dreadful Synthetics

e for twenty years ago, and some for ore recent ecclesiastical paradise such as en Rev. Boggle was our pastor."

) Ministerial type. It constantly, and bly, wonders what goes on in the logical colleges nowadays when it sees e of the young ministers being turned with all their queer ideas and slick ern manners and fancy talk. And it ot understand the minister's wife who tonly damages her husband's work and ence by her use of cosmetics. (Some stigators have detected a sub-type of one which they have called the *Heresy-ing Sermon Dissector.*)

ntecost

HARVEY G. FORSTER

HE presidents of the World Council of Churches have sent a message to all ber churches, urging a commemoration Pentecost, May 25th. This is encour-g. May the message be heeded!

part from certain fringe groups which e perverted Pentecost, this great hap-ng has been ignored for the most part he Christian Church. The Holy Spirit e to the Church for one specific task. *came to empower the Church to witness Jesus as Lord,* as the Ascended Lord. tecost was not the birthday of the rch. The Church began with the calling he disciples. Pentecost is the birthday he witnessing, the missionary activity, he Church.

he Holy Spirit is not an Aladdin's lamp ugh which a genie can be summoned do our bidding. The St. Christopher al installed on a Vanguard III before ching; Basilo crossing himself in er before his fight with Robinson, and inson in turn after his victory giving ks to Rev. Johnson and Rev. Williams; e episodes which *The Christian Century* d in a recent issue, are among the ler perversions. There are many other crude but possibly more dangerous cts of the prayer, "Come Holy Spirit, e."

he Holy Spirit is not for use in the er struggles of this world. Society is e up of competing groups, each self-teous, and each seeking to achieve its vidual end. Civilization is the result of conflict, of schemes and counter-schemes, of struggles and competition. Out of these competing forces, some kind of equilibrium is established, a pattern formed. The Church as a this-world organization is mixed up in these struggles. Historically it has been in turn the support, the agent, the suffering colleague, and the passive accomplice of the secular authority. Always it has been the determined upholder of the sanctity of the existing order. The Roman Church seeks power, political, financial, institutional, and military. It stands in the centre of power struggles, naked and unashamed. It will accept any allies, use any methods, embark on a Holy War at any time for its own purpose.

Evangelical and Reformed Churches are more modest. They disclaim worldly power, but if their vested interests are threatened in any way, they do not hesitate to lobby, to put pressure on governments, and to threaten politicians. As social institutions there is nothing particularly bad about this, provided they are no more self-righteous than the secular groups, and provided they do not invoke the power of the Holy Spirit.

* * * *

The Holy Spirit came to empower the Church to bear witness to the Ascension, that Christ rules the world. This message has relevancy.

It gives understanding. It prevents Christians from expecting too much from natural man. It is essential not to have faith in human nature. There is a demoniacal aspect in human nature and in society. Natural man has many powers but he cannot build a society of justice, freedom and goodwill. We say about children under some circumstances, "boys will be boys." So we also say in the same tone and with the same expectation "men will be men."

It gives goodwill. Because men are incapable of willing their own good, because men are needy, men do not need our judgment, nor our animosity. Judgment does not belong to us. They do need our goodwill. "O Jerusalem, Jerusalem, how often would I . . . but ye would not!" The Holy Spirit creates a holy concern for all for whom Christ died.

It gives assurance. The witness is borne. The word is proclaimed. The responsibility for the acceptance is not ours. Our service is given; He keeps all that we commit to Him. Nothing is wasted; nothing is lost. The command is given; we obey; the result belongs to the One who gave the command, not to the one who carries out the order. We are freed from all petulance, from all fussiness, from all questionings. Certainly we have no nervous breakdowns. Life becomes simple and glorious.

Prudence in the Parsonage

By JEAN SHILTON

MY nine-year-old daughter has just finished volume seventeen in the juvenile series which she is currently reading. There are, according to the back cover, sixteen more to go. I can only conclude that the author died of writer's cramp at the end of volume thirty-three, since the series itself draws to no satisfactory conclusion. The bookworm about whom I write has already put behind her the "Honey Bunch," "Bobbsey Twins" and "Cherry Ames" series as she follows her older sister up one shelf and down another of our small library.

Every time one of these books comes home on library day I groan inwardly. For this my children learned to read! Book after book after book, in series after series after series following inane female children into one improbable adventure after another. The secret of the success of these books I simply cannot fathom unless they are the escape literature of the pigtail crowd.

I've never felt they were bad enough to ban outright and I've tried without success to name their chief fault. However, the other day in a radio discussion of education, Dr. Hilda Neatby coined a phrase which immediately exposed their fundamental weakness. "Those dreadful synthetics," she said. She referred particularly to the stories in modern readers, made up to fit the calculated vocabularies of certain grades. But I suddenly saw that scores of juvenile books on the market today are dreadful synthetics.

The synthetics are not honest stories. The story itself takes second place to some other main purpose such as vocabulary drill, or publisher's profit, or a lesson to be

(*Continued on page* 18)

WAS JESUS TEMPTED?

(*Continued from page* 13)

tempting of God, and so He was able to ward them off by reference to the Word of God. Jesus met temptation with a mind richly stored with Scripture. He met temptation with a heart filled with a trust in God. It has been said that the temptation to turn stones into bread meant to trust God too little; the temptation to cast oneself down from the temple meant to trust God too much. There must be a right balance to trust and faith. It must not be presumptuous; it must not be credulous. We should notice that the means by which our Lord conquered His temptations are the very means at our disposal. The Word of God for support and guidance, the sense of God's fatherhood, trust in God, obedience to God's revealed Will, prayer to God; by these means we conquer, too. In addition we can look to Jesus as our example and draw strength from His ever-living Presence. From the experience of these temptations Jesus came to realize that the God-given power He felt within Him must not be used selfishly. Jesus thus chose the difficult path, the lonely road, the high way, and from it He never swerved, even when it led through Gethsemane to Calvary.

We should note that this was not the only time that Jesus was tempted. Sometimes temptation came from unexpected quarters, such as from His own disciples. A friend's words can tempt us to take the easy way. So, too, in the Garden of Gethsemane Jesus faced His last great temptation of doubt and questioning of God's will for Him. Here it was the temptation to sidestep the Cross. Thus the temptations at the outset of Jesus' ministry were typical of the struggle which must have gone on in the inner life of our Lord throughout His life. Jesus at His last supper with His disciples and friends witnesses to this long struggle, "You are "those dreadful synthetics" for our children, even if they do have religious titles. ●

For further study Professor Ebbutt suggests reading Mark 1: 12, 13; Matthew 4: 1-11; Luke 4: 1-13.

SEA-GOING MANSE

(*Continued from page* 15)

embankment, and many yards of rough ground. An expert was called in — Dave Bond of Tofino, who makes his living moving and building floats and wharves. Dave brought over a "donkey engine" and by a system of jacking, pulling, grunting, and heaving managed to wrestle the house into place. In all of this Reg did the work of two men as he was setting up his home while getting to know the faces and personalities in his new charge.

If you go to Ahousat today, you will find that the twins are no longer infants; that the Bennetts are very happy in their ne work; that the home has a couple of ne rooms; that Reg has put in running wat and has installed a diesel light-plant an wired the church for electric lightin Perhaps if you call in the summer you wi eat vegetables from the garden that grow in the midst of virgin forest. You wi definitely sit in the evening and watch th moon rise over the snow-capped mountain across the water. And you will find that a the end of all this long series of huge phys cal tasks the purpose has been realized—th Gospel is being preached in Ahousat. ●

PRUDENCE

(*Continued from page* 17)

taught. I hate to say it, but many of ou religious books for children stand judge by this same standard. Even if the purpos of the author is a noble one, the character who ask the right questions and do th right things to illustrate this purpose an not real people in real situations.

Sooner or later most children will develo enough perception to see how phony Hone Bunch really is. They will laugh at he and put her away with their dolls, whic is probably better than she deserves. How ever, it will be much more serious if the realize at the same time that their religiou books are phony, too. Let's stop buyin "those dreadful synthetics" for our children even if they do have religious titles. ●

If you want to make saving a habit

see . . . THE BANK

If you find saving money difficult drop in at any of our branches and ask for help! There are several services we offer that might be of use to you, such as a special savings account or a Christmas Saving Plan. Remember too, that saving can become a habit—so it's never too early to start your children with savings accounts of their own.

THE TORONTO-DOMINION BANK

THE BANK THAT LOOKS AHEAD

G5421

THE MUSIC MAKERS

by FREDERICK J. HORWOOD

ITTLE Clara Wieck lived in Leipsic, Germany, more than a century ago. hen she was nine she gave her first piano cital and was taken to the music hall in glass coach. Her father was her teacher. e probably had never heard of music ams, but learned to play dozens of pieces tractive to her listeners and enjoyed by rself. She became a famous concert anist. The rather shy young man, whose sson period followed Clara's each Monday, ited for her to grow up, then married r. He was Robert Schumann, famous for s compositions for children. Perhaps you ay some of them.

I have a different story to tell about other Clara, who is just as attractive as ara Wieck, and perhaps as clever, but e is not happy with her music. She, too, nine years old. All winter long she was mpelled to practise every day on three interesting pieces, two studies and some chnical work. Her teacher is preparing r for Grade VI exam. I hope she doesn't y it in June. She is very young for this ade and has no love for the music she is actising. Mother has to sit beside her hile she plays, and this means that mother ffers too, because she has three other ildren younger than Clara. Clara's mind nders all over the place, from pictures the piano to Fido her dog, then to her aymates waiting outside until she finishes r practice. When the time is up she turns e spirit of dejection into a smile and runs to play as any other child would.

Her teacher selected the three pieces. here are two dozen others available, many them more tuneful. Why didn't her acher play twenty of them for her and k her which she liked the best? A good acher should enjoy doing this for a pupil young. Clara is not interested in a rtificate for passing an exam. She would e to play good music with pretty tunes, e those pieces other children play. To ake matters worse, she and her mother e getting on each other's nerves. That actice period is becoming torture. Suppose ara tries the exam and passes: she will ver play those three pieces again, and ce she hasn't learned any others, she ll be unable to play hymns or songs.

What would you do about Clara? I have ged her mother to forget about exams, d to find another teacher who will take personal interest in Clara and teach her play some tuneful music in keeping with r age. I am sorry Clara cannot sing in a choir or play in an orchestra where her chums are doing the same thing at the same time, and music becomes a pleasure.

* * * * *

We welcome the following new members to our Music Makers' Circle, and hope you will find pen-pals among them:

Martha Armstrong (9) and Jean Fraser (12), Dundee, Que.; Pat McMillan (13), Janet Curry (11) and William Curry (8), Orangeville, Ont.; Sylvia Moore (14), 33 Deyncourt Drive, Burlington, Ont.; Nancy MacFarlane (11), 190 51st Avenue, Lachine, Que.; Joan Boyd (9), 192 51st Avenue, Lachine, Que.; Dorothy Johnson (16), R. R. 3, Stirling, Ontario; and Vodia Hughes (10), South Winsloe, P.E.I.

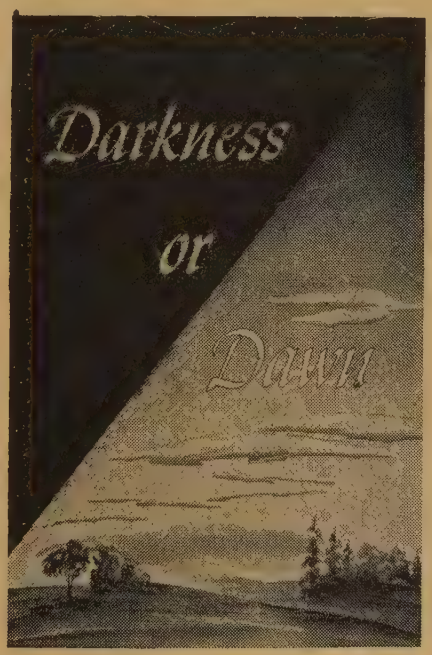
For Quality
CHOIR GOWNS
that are new and different
write **D. MILNE**
2011 Union Ave., Montreal

Artists in Stained Glass
Memorial Windows
ROBT. McCAUSLAND LTD.
214 JOHN ST. TORONTO
ESTIMATES ON REQUEST

For sound advice on LIFE INSURANCE see a representative of

The MUTUAL LIFE ASSURANCE COMPANY OF CANADA

Established 1869 **Head Office: Waterloo, Ont.**
ML-80



Darkness or Dawn

1958 Report of the Board of Evangelism and Social Service. Contains eight addresses, reports of the Secretaries, accounts of 21 Homes and Institutions under the Board, study outline, catalogue of literature. Price—50c per copy.

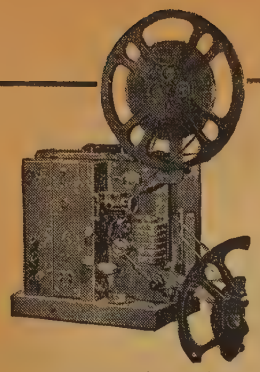
For single copy of "Darkness or Dawn" or samples of material on Evangelism, Moral Issues, Social Problems, International Affairs, order direct from central office of the Board

Room 533,
299 Queen Street West,
Toronto 2 B,
or
Western Offices
Box 1309, Saskatoon, Sask. 505 Dunsmuir St., Vancouver, B.C.

For *quantity* orders of "Darkness or Dawn" and all materials listed in our catalogue send direct to

LITERATURE DISTRIBUTION CENTRE,
Room 423, Wesley Buildings,
299 Queen Street West, Toronto 2 B, Ont.
or
Western Offices

BOARD OF EVANGELISM AND SOCIAL SERVICE
Wesley Buildings - Toronto, Ontario



RCA "400" Senior

RCA

"Life-tested" 16 mm Projectors scoop the Field with great new Design Advances!

- Great new built-in lubrication
- Great new long life film pressure guides
- Great new boost in light on screen
- Great new wear-resistant case

With these and many other new advances you can all but forget maintenance for your projector. It is still the easiest of any 16mm projector to thread. And the sound, of course, is the most lifelike from any 16mm film.

The RCA 400 Senior can be delivered at the special price of $550.00. The junior model, one-piece unit, with half the power, can be shipped to you prepaid at $485.00.

Our long experience recommends the RCA as the most satisfactory for Church use.

Send for more detailed information

Ryerson Film Service

THE UNITED CHURCH PUBLISHING HOUSE

299 QUEEN STREET WEST
TORONTO 2-B, CANADA

DRUG ADDICTION IN CANADA

"...nothing morally wrong"

(*Continued from page* 9)

get rid of the addicts was to put them on an island somewhere. Preferably an island far from Vancouver.

Despite desperate efforts by the city police and the work of undercover RCMP officers who pose as addicts to get convictions, the Vancouver situation remains the same. And it remains the same because the addict is prepared to face disgrace, prison and the tortures of the first week without drugs when his whole system aches and screams for them—and then come out and go back to his old ways. Cases have been reported in British Columbia in which addicts have stayed away from drugs for five to 20 years—and then gone back.

Like Dr. Stevenson, the addict sees nothing morally wrong in taking drugs. He considers himself something of a martyr, persecuted for a craving which is stronger than himself.

Could he be right? Are we conducting a savage (and completely unsuccessful) persecution of innocent people?

Certainly the public's loathing of drug addicts has been stimulated by lurid and inaccurate tales of "dope fiends" in tabloids and cheap fiction.

Police, psychologists and physicians agree that there is no such thing as a violent or sex-crazy "dope fiend."

Opiate drugs remove all interest in sex and often lead to impotence. Drug addict criminals are sluggish and unreliable, largely incapable of violent crime.

We do not jail our addict doctors. Why should we deal so harshly with other addicts, merely because they buy their supplies in a forbidden market?

U.K.'s Legal Drug Supply

Other countries, including Great Britain, supply addicts with drugs legally through their doctors and pharmacists. In these countries there is little dope-peddling and no reason for addicts to take to crime.

Officials defend the present Canadian system by hinting that if we relax control for a moment, if we show leniency, addiction will spread out of the underworld and into pleasant middle-class homes.

A British Columbia government official told me: "If we appear to condone it, drug addiction could become socially acceptable, like drinking or smoking. That would be the end of any attempt to stop it."

The 1955 Senate committee was told that addiction is spread not so much by the drug-traffickers, who are hard-pressed to supply the present demand, but by the addicts themselves.

"Misery likes company," says Geo Trasov, social worker with the B.C. N cotics Foundation. "An addict feels m secure if he can bring others into his circl

If this is the case, providing legal d supplies and thus eliminating the do peddler would not halt the spread addiction. It would reduce much of squalor and crime that surround the pres addict colonies: that would be all.

Would leniency and fewer prison s tences help the addiction problem?

Psychiatrists who are trying to "cu addicts (i.e. persuade them to stay drugs) agree that prisons provide the wo possible atmosphere for any kind of tre ment. But they insist that, to have a hope of successful treatment, the add must be confined in some form of insti tion for at least five months, for it ta that length of time for his system to adj itself to life without drugs. Mental adju ment takes much longer.

Dr. Stewart classes drug addiction w alcoholism in that both are the result some personality defect. A Brit psychiatrist I interviewed went further. said 90 per cent. of drug addicts w psychopaths.

Drug addiction, however, is far easier acquire and far more difficult to fight th alcoholism. "Social drinkers" can last lifetime without becoming alcohol addic Nobody can withstand regular heroin inje tions for more than a few weeks witho becoming addicted.

Dr. Stewart believes, with other narcot experts, that a drug addict can never "cured." But he can be taken off dru and kept off them for six months in institution. Then, given adequate aft care he could be persuaded and helped stay free of them indefinitely.

No such after-care is now available Canada, which is why 95 per cent. addicts relapse.

Vital Factors in Beating Drugs

This after-care is the secret of treatme of drug addicts which is, in view of t failure of prohibition of drugs, the on apparent way of beating the addicti problem.

It is here that moral values re-enter t picture. And here that spiritual care c play a vital part.

A study of 2,168 Canadian drug ca between 1936-1946 listed the addic religious affiliations as follows: Anglica 8.95 per cent., Baptist 1.48 per cent., Gre Orthodox 1.75 per cent., Jewish 4.11 p

., Lutheran 1.38 per cent., Presbyterian 7 per cent., Protestant 16.77 per cent., man Catholic 34.36 per cent., Salvation ny 2.09 per cent., United Church 4.8 per t., other Christian denominations 4.2 per t., Eastern religions 5.95 per cent., no gion 1.06 per cent., religion not given 3 per cent.

Few criminal addicts are active members their churches. There is no doubt, how-r, that religious faith can provide the ngest prop for an addict earnestly trying fight off his craving. It provides that w way of life," stronger even than the verful false god of dope.

One case illustrates this:

A convicted addict and dope-peddler m Vancouver came east determined to y free of the underworld, but equally ermined to stay on drugs.

He and his wife, both addicts, convinced eral doctors that they needed synthetic rphine for various fictitious ailments.

They lived fairly "respectable" lives in Ontario town. The man worked at a d job, the neighbours never suspected y had addicts in their midst.

Then the past caught up with the peddler. He met an old friend from ncouver, returned to crime and jail. His e left him. His only other friend, his ; died.

When he was released from prison there med nothing ahead but a return to drugs l Skid Row. On impulse, he went to a rch organization and threw himself on mercy.

He recovered. He had found something ter and stronger than heroin. ●

REAT MOMENTS

(*Continued from page 7*)

missions are a romance of spiritual venture worthy of comparison with thing in the past.

We saw in that hour a church coming o being with the spirit of adventure in ught as well as in action. The basis of thought was the evangel of the grace God through Christ Jesus, and this rch would be untrue to everything in ancestry if it failed to be Evangelical message and mission.

God has always revealed Himself and will in new forms to meet the new ds of each generation, and those who ered the Union came with open minds ecting the Spirit of Truth to reveal rist afresh to them as He did to our hers in the days of old.

We can regard the church either as a ket of gems or a bushel of seed-grain. o not for a moment doubt the sincerity those who regard the church as primarily keeper of the treasures of the past, or value of the service they render. A n can always command a higher price n a seed, but in the seed is bound up wealth of the future. We, too, have erited treasures from the past, but everyone of them is a seed for the harvests of the future. The harvest supplies present needs and also provides still more seed for the times ahead which in its turn will fall into the ground and die, and in dying be multiplied to infinity.

In a word, ours is a church with the word of the Cross and the spirit of the Cross.

The crown of all giving is self-giving, and I think of the church I love being ready to sink her identity in the perfect church that is yet to be when Christ's prayer shall be answered in history: "That they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us. ●

Chosen by many leading churches for its

GLORIOUS PIPE-ORGAN TONE

Church Model No. 27

Cathedral Model No. 30A

Classic Model No. 17

Spinette Model No. 7

Chapel Model No. 5

...Yet so moderate in cost
...so easy to play

So astonishingly rich and true is the tone of the Hallman Organ, that few can tell it from pipe organ music. It is a tone created by the natural action of wind . . . like that of the mighty cathedral instruments . . . and now developed by electronic means.

Hallman Organs have been chosen by leading churches throughout Canada. They provide inspirational music at its finest . . . yet at a cost so moderate as to allow more funds for other church activities.

Your nearest Hallman representative will gladly demonstrate. Write or telephone:

J. C. HALLMAN MFG. CO. LIMITED
Waterloo Canada

HALLMAN ORGANS

57-10

Chimes and/or Carillon can be added to your present organ of whatever make, as well as to all Hallman models. Write for full information to Hallman Organ Division, J. C. Hallman Mfg. Co. Limited, Waterloo, Ont., Canada.

Over and over again— It's the same old story . . .

A FORMULA THAT REALLY WORKS

"I was ashamed to always be so tired!"

I always felt simply "run-down" and didn't know why until my doctor put me wise. He explained *why* I might feel "tired" . . . and suggested that a nutritional vitamin-mineral formula could help. One day I sent for a 30-day FREE supply of Vitasafe Kaps, and after taking one capsule each day for a short time, I began to feel *new zest for living!* Today I feel great—*and you may too!* See for yourself if you can again feel better and livelier. Mail the coupon as I did!

"Thirty days ago I turned back the hands of time!"

If anybody told me that a little capsule could make me feel 10 years younger in just 30 days, I would have thought he was joking. I felt all tired out—could hardly keep up with my work. Everyone said I acted like an old lady. Then I saw a Vitasafe ad that explained how loss of pep could be due to nutritional deficiencies. It offered a free 30-day supply of comprehensive Capsules, and I decided to try them. Now I feel happier than I have for years. Take advantage of this 30-day *no-risk offer* and see how much better *you* too may feel!

TRY THESE COMPREHENSIVE CAPSULES YOURSELF

30 DAYS FREE

You pay only 25¢ to help cover postage and shipping expenses

Safe Nutritional Formula Containing 25 proven ingredients, Choline, Inositol, Methionine, 11 Vitamins (including B-12 and Folic Acid) Plus 11 Minerals

To prove to you the remarkable advantages of the Vitasafe Plan . . . we will send you, without charge, a 30-day free supply of comprehensive VITASAFE C.F. KAPS so you can discover for yourself how much happier and better you may feel after a few days trial. Just one of these capsules each day supplies your body with as much or more of the vitamins included in this comprehensive formula as most well-nourished people consume in a well-balanced meal—but in our modern nutritional habits, a well-balanced diet may be rare for vitamins are fragile substances. They may be destroyed in the food you are used to eating through improper cooking, storage, freezing, canning and even simple exposure to light and air. This is why people who are well fed are sometimes undernourished.

POTENCY AND PURITY GUARANTEED

As you probably know, each vitamin manufacturer is strictly controlled and is required to state on the label the exact quantity of each vitamin and mineral. This means that when you use VITASAFE Kaps you can be *sure* you're getting *pure* ingredients whose beneficial effects have been proven time and again!

AMAZING NEW PLAN SLASHES VITAMIN PRICES ALMOST IN HALF!

With your free vitamins you will also receive complete details regarding the benefits of an amazing new plan that provides you regularly with all the vitamins and minerals you will need. This Plan actually enables you to receive a 30-day supply of vitamins every month regularly, safely and factory fresh for exactly $2.78—or 45% lower than the usual retail rates. BUT YOU DO NOT HAVE TO DECIDE NOW—you are under no obligation to buy anything from us whatsoever. To get your free 30-day supply and learn all about the benefits of this amazing new Plan, be sure to send the coupon now!

FILL OUT THIS NO RISK COUPON TODAY!

VITASAFE PLAN (CANADA) LTD. DEPT. UC-58
394 Symington Ave., Toronto 9, Ont.

Yes, I accept your generous no-risk offer under the Vitasafe Plan as advertised in "United Church Observer".
Send me my FREE 30-day supply of Vitasafe Capsules as checked below:

☐ Man's Formula ☐ Woman's Formula

I ENCLOSE 25c PER PACKAGE for packing and postage.

Name_____

Address_____

City_____ Zone____ Prov.____

This offer is limited to those who have never before taken advantage of this generous trial. Only one trial supply per person.

HOW THE VITASAFE PLAN OPERATES TO SAVE YOU MONEY

When you receive your free 30-day supply of vitamins, you are under no obligation to buy anything. With your vitamins you will receive a handy postcard. If after taking your Vitasafe capsules for three weeks you are not satisfied in every way, simply return the postcard and that will end the matter. Otherwise—it's up to us—you don't have to do a thing—and we will see that you get your monthly supplies of vitamins on time for as long as you wish, at the low money saving price of only $2.78 per month.

VITASAFE PLAN (CANADA) LTD.
394 Symington Ave., Toronto 9, Ont.

e Chatterbox

IS not often we have two reviews of the same book, but we sent a copy of *The Man Who Feared a Bargain* to Dr. R. C. Chalmers for his criticism; and the publisher arded one to Dr. John Short, a friend of the author. We are using excerpts from reviews. . . *Ilico* writing in *The British Weekly* of the book by Sir Russell Brain, *With Walter De La Mare,* brought back memories of a night in the dark, bare sh Hall of the King's Weigh House in London. Walter De La Mare, standing alone he platform and using words as a magic medium, swept that not too large audience a world made silver, peopled by the Traveller in the ghostly *Listeners,* by Nod, old Shepherd, and by all lovely things which the poet urged us to look upon every as if it were the last. It was amazing what that slender, whimsical man could do an audience! . . . A Roman Catholic prelate speaking to a recent Education Conice in Toronto said, "Children should once more be made to memorize poetry so some of its timeless phrases would sometimes filter through the rock 'n roll bulary. A thousand years from now the science books of today will be archaic, but poets then and now will be able to talk to each other."

Buy your Books
from The United Church
Publishing House

ROCK 'N' ROLL
S NOT ENOUGH!

Our Young People Have A
Right To Better Than That

ads in music may come and go, but *good* usic remains one of our basic needs. Our eritage of good music must be preserved.

Iusic has always been an important part f the general education of students at lma College. Many of her pupils have xcelled in Piano, Voice, and Violin. Such reat teachers as Thomas Martin, Frank Velsman, and Gertrude Huntly have irected the Alma College Music Departent. The present brilliant Director of Iusic is David Brewster. With the new ppreciation of music in so many homes oday, Alma is faced with a great challenge o give leadership and opportunity for tudy in this ever enlarging field.

ut—facilities are lacking; music studios re cramped and inadequate. A separate uilding must be provided specifically for usic, to give the department more scope nd more modern equipment. Such a building on the campus will be readily available lso for pupils from St. Thomas and the urrounding area. The cost of this Music uilding will be $80,000. Of this amount, lumnae, Board Members, and Friends ave subscribed $65,000.

We are appealing to the generosity of The United Church people to provide the remaining $15,000.

WILL YOU HELP?

ll donations are deductible for income tax urposes, and may be paid over two years.

lease mail this coupon to:
MRS. STEELE SIFTON, B.A., B.Ed.,
Principal, Alma College,
St. Thomas, Ontario.

o help provide a Music Building for Alma ollege, I pledge the following amount:

CASH	JUNE 1959	JUNE 1960	TOTAL

igned .....
ddress .....
ity ..... Prov. .....
ate .....

The Man Who Feared a Bargain

By Rev. Harold Goad Newsham. (Nashville: The Abingdon Press.) $2.00.

Reviewed by John Short.

The very titles of these sermons are intriguing. They catch the imagination immediately; and imagination once being engaged, the reader is not disappointed. . . There is a fresh angle on many well known and loved themes. Preachers especially in those times when their own torches burn dimly, will find a renewing flame on every page. . . These sermons are true to the kindred points of heaven and home. God, as He is revealed in Jesus, is brought close to us, and all who read will be blessed by the encounter.

Mr. Newsham brings a rich endowment of spiritual insight, wide culture, pastoral experience, and consecrated imagination to his work as a minister. He has left a deep sentiment of affection and gratitude among the people to whom he has ministered in the things of Christ in the Old Country, and without doubt he is making the same deep impression on his present congregation in the First Church of Christ, Hartford, Conn.

Reviewed by R. C. Chalmers.

This book consists of a series of fifteen sermons on Bible characters. The characters are drawn from both the Old and New Testaments.

The style of writing in *The Man Who Feared a Bargain* is lucid and characterizations are fairly well done. The author has imagination to see the situation in which each character lives and moves and has his being and he endeavours to relate ancient experience to modern situations.

This reviewer has one serious criticism to offer concerning the book. It is theologically "thin." It lacks religious depth. At times it borders on the sentimental. This does not mean that the sermons do not have a biblical base with biblical references. They have. But the mind of the writer is more oriented to the modern situation than to the insights of the Bible. Perhaps like many of us the author has been influenced more by John Dewey's philosophical outlook than by the religious perspective of the Bible.

Use your SPARE TIME to build an interesting and PROFITABLE BUSINESS CAREER

Investigate how Shaw Schools will help you prepare for a career that will assure your success and security.
Underline course that interests you —
- Bookkeeping
- Shorthand
- Cost Accounting
- Stationary Engineering
- Typewriting
- Short Story Writing
- Junior, Intermediate and Higher Accounting
- Chartered Secretary (A.C.I.S.)
- Business English and Correspondence

Write for free catalogue today
Many other courses from which to choose
Bay & Charles Streets, Toronto, Dept. H-29
SHAW SCHOOLS

Using the Bible to Answer
Questions Children Ask
John L. and Arleene G. Fairly

Children's questions are a priceless opportunity—to those who know how to answer them. For good answers stimulate the growth of young minds.

Here is help for parents and teachers who wish to give clear, truthful answers, but are puzzled by questions like: Who made God? What does it mean to be dead? What does God look like?

The authors present 13 major questions that young children commonly ask, discuss related questions, give the Bible's answer, then suggest possible answers for the child. A general section treats types of questions children ask, their reasons for asking, and basic principles for answering any youthful question. $2.00

An Adventure in Love
W. Taliaferro Thompson

For those about to be married, newlyweds, and parents, here is a guide to adventurous living—an adventure in Christian love. Here is how love can bind a family together in faith and confidence — and a warmth of understanding that sustains during storm and stress. Chapters deal with factors in a happy marriage and handling children from pre-school through adolescence. $2.50

ask your bookseller
JOHN KNOX PRESS

THE UNITED CHURCH OF CANADA

Commission on

TEMPERANCE POLICY AND PROGRAM

- **Appointed by the Board of Evangelism and Social Service, with approval of the 17th General Council.**
- **A representative body of United Church ministers and lay members. The Chairman is John L. Grogan, Q.C., member of Toronto West Presbytery. See page 128 "Darkness or Dawn" (1958 Report of the Board) for the personnel. The Commission is being made even more representative by certain additions.**
- **The Commission's Terms of Reference are:**

"It shall be the duty and task of the Commission:

1. (a) To review briefly the position taken in regard to beverage alcohol by the Communions which entered The United Church of Canada; and the position taken by our Church since 1925.
   (b) To receive briefs and submissions from Presbyteries, Sessions, other church groups, and individuals, relevant to the Terms of Reference.
2. To evaluate the present temperance policy and program of The United Church of Canada especially as regards:
   (a) Voluntary Total Abstinence as an ideal and program for action.
   (b) Materials and methods now used in scientific temperance education.
   (c) Opposition to the liquor trade.
   (d) Nationalization of the liquor industry.
3. To set out Biblical teaching on the use of beverage alcohol.
4. To state the accepted scientific view of alcohol when used as a beverage.
5. To present factual information regarding the use and consumption of alcohol beverages in Canada and other countries.
6. To analyse drinking patterns now prevalent in our present-day culture, especially in their relation to High School and College drinking, traffic hazards, drug addiction, gambling and related social evils.
7. To give guidance on the witness of the Christian in the use of beverage alcohol in the light of Christian teaching and social responsibility. This would include consideration of
   (a) Abstinence and moderation as alternative ways.
   (b) The contribution of both the abstainer and moderate user in a temperance program.
8. To examine and delineate the Church's role in the field of prevention, under the categories of:
   (a) Education.
   (b) Moral guidance and pastoral care of its members.
   (c) Legislation and the place legislation properly takes in the social control of alcohol.
   (d) Community co-operation.
   (e) Advertising and public relations.
9. To outline the Church's responsibility in regard to the rehabilitation of alcoholics and in relation to Alcoholics Anonymous, the Alcoholism Research Foundation, and the several Provincial Bureaus of Alcoholism.
10. To make such recommendations as the above investigations and a study of the whole subject of The Church and the Alcohol Problem seem to demand, and as the Commission believes will contribute to the growth in grace of all her members, to the Church's witness in the world, and especially her part in dealing with the individual and social consequences of the consumption of alcoholic beverages."

- **The Commission will be at work for a two-year period or longer. Their Report may be available by the 1960 General Council.**
- **Submissions relevant to the Terms of Reference from church courts, committees and individuals must be in writing and mailed to Rev. Homer R. Lane, Recording Secretary of the Commission, Room 533, 299 Queen Street West, Toronto 2 B, Ontario.**

Songs of Praise for Schools

A Book of Worship for High School prepared under the direction of the Protestant School Board of Greater Montreal. (Toronto: The Ryerson Press, 1957.) $2.50.

Reviewed by S. L. Osborne.

This volume follows the lines laid down in the first number of the series, that for Elementary Grades prepared more than a year ago. All the excellencies of the earlier publication appear in this one—a collection of prayers new and old, services of worship, a selection of hymns with an abbreviated introduction to each, a survey of Christian hymnody in five (!) paragraphs, all of which is surmounted by the splendid foreword written by the Moderator of our Church. One new and valuable feature has been added — an interpretation of the symbols of the Christian faith that decorate the front cover.

That much loving care has gone into the preparation of this book is clearly evident. The choice of old prayers, the composition of new ones, and the provision of Orders of Service supply the leaders of worship with much excellent material. However, we regret the inclusion of only one prayer of confession (is this a lack of perspective?) and we wonder whether "musical selections" does not conjure up visions of a programme.

The editors have adopted a conservative policy in choosing the hymns. For the most part the noblest hymns of the Church have been selected, but a few, such as "God send us men," could have given place to eminent products of the past two or three decades. The same applies to six or seven of the tunes.

Yet, in spite of these minor fringes, this book merits use far beyond the boundaries of Montreal; indeed, across our Church every teacher of Christian truth, whether in Church School or public school, can take it up with pride.

Exile and the Kingdom

By Albert Camus. (Toronto: McClelland & Stewart Ltd.) $4.00.

Reviewed by J. H. Arnup.

Although it comes to us in a translation from the French, this book is real literature; and who am I that I should endeavour to appraise a real work of art? An earlier book, published in 1927, won for the author the Nobel Prize in Literature.

The book before us consists of six short stories, each independent of the others. Except for the last, the scene is laid in North Africa or France. The sixth takes place in Brazil. While cast in story form they could be classed as essays, each being a psychological study of considerable insight and interest. A book that is different.

The Nature of the Unity We Seek

Edited by Paul S. Minear. (Bethany Press, St. Louis.) $4.00.

This book is the Official Report of the North American Conference on Faith and Order, held at Oberlin, Ohio, in September 1957.

THE SADDLEBAG SERIES

Challenging Books by Canadian Ministers - - Each $1.00

THIS I LEARNED
By Eldred A. Chester

IN THE LAST ANALYSIS
By Alexander E. Kerr

MYSTERY AND MEANING IN THE CHRISTIAN FAITH
By Hugh T. Kerr

PROTESTANT FAITH AND LIFE
By Edward Cragg

THE UNITED CHURCH PUBLISHING HOUSE, Retail Department,
299 QUEEN STREET WEST, TORONTO 2-B

Saddlebag Books

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *What is your opinion of a W.A. selling lunch at a public dance on a Saturday night to raise funds?*

A. Sounds like quite an idea!

Q. *Can any member of a secret lodge hold office in the United Church or any of its organizations?*

A. Certainly. Lots of us do.

Q. *Which committee—Elders, Stewards, Official Board, Pastoral Relations — recommends to the Official Board, before the annual meeting, what salary shall be paid to the minister, or ministers, Christian education director, church officers and secretary?*

A. It should be included in the budget prepared by the Stewards.

Q. *What is the belief of the United Church re the second coming of Christ?*

A. Please read articles 19 and 20, in the "Doctrine" of the Basis of Union. Your minister will have it. Incidentally, it doesn't say much about it, but it is the official "belief." Also watch for forthcoming report from the Committee on Faith which will deal with this and many related matters.

Q. *I wonder why, as in Daniel 9th Chapter, the editors of the R.S.V. have made use of such expressions as "O my God incline* thy *ear, open* thy *eyes, harken for* thy *own sake." How much happier the old usage, "Thine ear, thine eyes, thine own sake." Can you explain why such inharmonious changes have been made?*

A. The R.S.V. seems to reserve the use of Thou, Thee, Thy and Thine for prayers. A test sample of the first hundred Psalms produced several examples of the above, e.g., "thy altar," "thy indignation" and "thy enemies." "Thine" in the predicative position is found at least twice (e.g., Psalm 74: 16); one example of thine as an adjective: "thine anointed" is in Psalm 84: 9. We don't know why the less harmonious form is used. Our scholarly friends suspect "American influence" . . .

Q. *Should Sunday Schools have a test for our pupils periodically?*

A. Some do. They are available from the Board of Christian Education for each quarter.

Q. *Our Sunday School does not operate in July and August and we do not order lesson helps for this quarter. This leaves us no material for September. What do you suggest?*

A. Sunday School Publications Department publish "September Sessions" for teachers of Juniors, Intermediates and Seniors, and story papers may be had for September only.

Q. *Why do most churches always sing the same Communion hymn?*

A. Although several seem very suitable, we do agree that it becomes monotonous if the same one is used for every communion service.

Q. *Is there any good reason why some United Churches never celebrate Holy Communion on Easter or Christmas Sundays?*

A. We don't know of any, and we can report that more and more churches are celebrating either their regular quarterly Communion or an extra Communion on those days.

Q. *Is it lawful for a minister of the United Church to call an official board meeting following Divine Worship on the Lord's day to conduct the temporal business of the church?*

A. Yes.

BOOK MANUSCRIPTS
CONSIDERED
by cooperative publisher who offers authors early publication, higher royalty, national distribution, and beautifully designed books. All subjects welcomed. Write or send your MS directly.
GREENWICH BOOK PUBLISHERS
Attn Mr. Fairchild, 489 Fifth Avenue, N.Y., N.Y.

FIRST ADJUSTABLE ACTION

St. Joseph Cathedral, Wheeling, W. VA., U.S.A.

In 1933, the American Guild of Organists approved the adjustable combination action now known as the "Capture Type". This was first used by Casavant in 1882 and the patent rights were extended for $1.00 to Hilbourne Roosevelt, renowned New York builder. This easily adjustable combination action is found today on any Casavant drawknob console.

Casavant Frères LIMITED
Designers and Builders of Organs and Church Furniture
ST. HYACINTHE, P.Q. CANADA

Stained Glass

Coloured design and estimate prepared.

William Morris & Co.
Hope House
Gt. Peter St., London S W 1
ENGLAND

FINEST FUELS
IN 50 YEARS
NEW

GOLDEN
JUBILEE
GASOLINES

CANADIAN OIL COMPANIES, LIMITED
1908-1958

CHURCH PLATES

custom decorated, featuring an etching style picture of your church fired into the glaze of these beautiful gold edged lined plates. Just the thing to bring the remembrance of your church into the home. For special committees, projects or occasions they offer an ideal solution. Priced reasonably for resale.

Write today for particulars

CANADIAN ART CHINA
Box 261, Collingwood, Ont.

About People and Places

Fourteen for Overseas

Five couples, a single man and three young women were presented and spoke at World Mission Night in Carlton St. Church, Toronto, which climaxed the recent sessions of the Board of Overseas Missions.

Under appointment by the Board of Overseas Missions are:

Mr. and Mrs. Walter McKenzie Beecham, Saskatchewan, to Korea for evangelistic and church work; **Mr. and Mrs. Douglas George Bishop,** Saskatchewan, to Japan, the former to be principal of the Kobe Academy; **Mr. and Mrs. Gordon Clare Findlay,** Alberta, to Korea for agricultural work; **Rev. Roy T. Jordison and Mrs. Jordison,** recently of Richard's Landing, Ont., to Trinidad for church work; **Mr. and Mr. Wolfgang Roth,** Toronto, to India, where Mr. Roth will teach in New Testament at the Leonard Theological College, Jabalpur; **Mr. Ronald Keith Jamieson,** civil engineer, British Columbia, to Angola.

The three young women, all graduates of the United Church Training School, are: **Miss Shirley Johnston,** who will go to Northern Rhodesia to do Christian Education work; **Miss Elizabeth Gilchrist,** returning to Angola, as a teacher, and **Miss Marion Current** to Korea as an occupational physiotherapist. They will be appointed at the annual meeting of the Dominion Board of the Woman's Missionary Society in late May.

College Challenges Conference

$675,000 of the $2,500,000 over-all objective of the United College Appeal has been accepted by the Manitoba Conference to be raised by the presbyteries. Winnipeg Presbytery, under the stewardship and capital funds campaign has pledged $650,000, $350,000 of it for the College.

Waldensians in Canada

Rev. Achille Deodato, Moderator of the Waldensian Church in Italy, and Mrs. Deodato, on a goodwill tour in the United States and Canada, visited Toronto recently where he preached at both English and Italian services at St. Paul's Italian Church, and officiated with the minister, Rev. M. Di Stasi, at the Communion Service using the Waldensian liturgy. Guest at a banquet, Dr. Deodato showed slides of the work of the Waldensian Church, and Mrs. Deodato addressed the women of St. Paul's. In Wesley Buildings they discussed immigration and other problems with Dr. E. E. Long, Secretary of General Council, and other United Church officers, and later met the officials of the Presbyterian Church in Canada. At City Hall, Dr. Deodato received a welcome from acting major, Mrs. Jean Newman who had visited a number of Waldensian Churches on a visit to Italy.

Dr. and Mrs. Deodato met members of the Italian United Churches in Montreal and Hamilton.

No Job Here

The Massey and Webbwood Charge is not vacant as reported in the list of pulpit vacancies in the April 15th issue. There is to be a re-arrangement. From July 1st Sudbury Presbytery removes three points—Webbwood, Nairn and High Falls—leaving Massey, Walford, Spanish and Lee Valley as a four-point charge, with the Rev. Alan B. Scott as minister.

New Canadians Find Church

New Canadians in Alberta's Peace River know the concern of the Church for their welfare, for St. Paul's United Church in a series of "New Canadian Nights" is helping them to adjust to a new life, to form new friendships and to know this church as their own.

The reception committee at the door for the first "Night" were members of Session and adherents with knowledge of at least three languages. 53 new arrivals came, representing Germany, Holland, Estonia, Norway, Denmark, Scotland, England, and — rather facetiously — Nova Scotia. The evening ended with a service of worship conducted by the minister, the Rev. R. C. Chubb, assisted by members of the various national groups. The other "Nights" followed the same pattern.

As newcomers increase in Peace River the enthusiasm of the town grows. Families are going regularly to St. Pauls Church for services; the children are enrolled in the Church School and its organizations. Four have been received into membership on profession of faith.

Chapel for Servicemen

A memorial window commemorating war dead trained at **Camp Borden, Ontario,** dominates the new Protestant Chapel dedicated last month. One of the largest of this type in Canada, it seats a congregation of five hundred. Taking part in the service were Major John Rand, Senior Chaplain for Camp Borden; Lt.-Colonel J. P. Browne, Command Protestant Chaplain, Central Command; Dr. W. Harold Young, Chairman of the Committee on the Chaplain Service in the Forces, Canadian Council of

Waldensian Moderator and wife meet Canadian Long

urches, who preached the sermon; and ionel J. W. Forth, Director of Protestant aplain Services for the Canadian Army, o dedicated the chapel.

w Profs. for Vic.

Victoria University has announced three v appointments: **Rev. George Boyle,** chivist-Historian of the United Church, the post of Assistant Professor of

Boyle

Reynolds

ligious Knowledge, Victoria College, ronto; **Rev. A. G. Reynolds, D.D.,** Elm-e, Ont., as Archivist-Historian, a joint pointment with the Church's Committee Archives, and **J. M. Robson,** Department English, University of Alberta, as Assis-t Professor of the Department of English.

dians Get New Church

Norway House Presbytery met at Cross ke, Man., to take part in the opening and lication of the new church built on the nmanding site of the old one. Dr. George Dyker, president of Manitoba Conference, dedicated the building, named the **Edward Papanakis Memorial Church,** in memory of the native minister who served there for many years. His grandson, Max, presented a large portrait of Mr. Papanakis. Rev. Robert Lindsay is the missionary at the Cross Lake Indian reservation.

The First for Manitouwadge

The building committee has prepared a basic plan and is ready to engage an architect. Preliminary work has been done on a financial campaign to be carried out in June to build the first church in **Manitouwadge, Ont.** In the meantime the congregation is worshipping in the mine dining hall, which for special occasions can be made to look like a church, with choirs from Geco and Millroy ranged in true formation, the junior and senior choirs of Manitouwadge coming in procession down a centre aisle, and Mrs. Bray, the organist, bringing her own electric organ to assist the music. Rev. Gerald W. Paul is the minister.

Added Lustre Overseas

At the annual meeting of the Board of Overseas Missions, tribute was paid to two missionaries whose achievements have added lustre to the name of The United Church of Canada on the overseas fields of Angola and India, and who died within a day of each other: **Rev. John T. Tucker** and **Rev. Daniel G. Cock.**

Dr. D. G. Cock, born in Truro, N.S., was a descendant of the first Presbyterian minister in Canada, was graduated from Dalhousie and Pine Hill Divinity Hall, Halifax, served two years in the Yukon and one in Labrador before appointment in 1902 to the Central India Mission of the Presbyterian Church in Canada. Asked by authorities in 1913 to do work among the hostile Bhils of Banswara Province, Dr. Cock began a unique undertaking and laid the foundation of a great religious movement amongst these people. He continued to give leadership until retirement in 1940, after 41 years' service to the Church. He received an honorary degree of Doctor of Divinity from Pine Hill, and in 1937 with other United Church missionaries, was awarded a medal for services to India on the occasion of the coronation of King George VI and Queen Elizabeth. Dr. Cock died in Preston, Ont., April 20th. He is survived by two sons

Dr. John T. Tucker, missionary extraordinary of The United Church of Canada in Angola, died at his home near Lisbon, Portugal, April 19th. Born in England, educated in Canada, the call came to take over Dr. Currie's work in Angola. Asked to start a new mission at Dondi he began in the wilderness. "Today as a result of his life's work, the Central Mission of Dondi stands in four great sections on four nearby hills. It consists of the Currie Institute for young men, which produces teachers, carpenters, blacksmiths, office workers, agriculturists, printers and musicians; the Means School for girls, which provides an all-around education for

And for the roof . . .

Here are good reasons why Barrett Asphalt Shingles are specified for so many church roofs:

Protection: the sturdy construction of Barrett Asphalt Shingles affords vital, long-term and trouble-free protection for valuable and priceless possessions of the Church.

Quality: for over a century Barrett has maintained the industry's *top* quality position —yet prices are always competitive.

Beauty: for years Barrett has been recognized as a leading manufacturer of asphalt shingle styles and colours. The most beautiful steep-roof churches are protected with Barrett Asphalt Shingles.

Get all the facts. Call your local Barrett Dealer or write:
The Barrett Company, Limited,
5551 St. Hubert St., Montreal 34, Que.

Barrett* **BARRETT SHINGLES**

*Reg'd Trade Mark

Albert College

CO-EDUCATIONAL

Founded 1857

A sound cultural education in a Christian environment.

GRADES IX TO XIII • SECRETARIAL, BUSINESS, CULTURAL COURSES • MUSIC AND DRAMA • ALL FORMS OF PHYSICAL RECREATION

For complete information and illustrated prospectus, please write to: REV. A. E. MACKENZIE, B.A., D.D., PRINCIPAL, ALBERT COLLEGE, BELLEVILLE, ONTARIO, CANADA.

Now in Ontario:

IF YOU DON'T DRINK

... pay less for your auto insurance!

If you qualify, mail this coupon today for information. No obligation

Please send full information on Auto Insurance for total abstainers. A5

Name.....

Address.....

.....

Age.....Occupation.....

Make and Year of Car.....

Used for Pleasure or Business.....

Age and Sex of All Drivers.....

.....

My Present Insurance Expires.....

ABSTAINERS' INSURANCE COMPANY

24 Peel Street, Box 444, Simcoe, Ontario

*IMMEDIATE services of established independent adjustors available to policyholders motoring anywhere in Canada or the U.S.A.

the future womanhood of Africa; the Lutamo Central Mission Station, and the Central Mission Hospital." Dr. Tucker was a tireless evangelist; he translated and wrote books in Ovimbundu and Portuguese, and because he saw the need of greater integration of the work, he founded and administered for a time the Evangelical Alliance of Angola. Later in Lisbon he continued to serve mission groups, and following his retirement remained in that country engaging in part-time teaching in a theological seminary. Mrs. Tucker survives, and three sons and a daughter. One son, Rev. Theodore Tucker, after service in Angola, is now Secretary for the Africa Committee, Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

* * *

Rev. J. S. Caldwell died on April 8th in Winnipeg, Man. Ordained in 1906 he served the church in charges in Ontario, Saskatchewan and Manitoba, retiring in 1946. Four ministers' widows have recently passed away: **Ida H. Williams,** wife of the late Rev. Robert Williams, at La Have, N.S., April 18th; **Esther G. MacKinnon,** wife of the late Rev. John MacKinnon, at Minneapolis, Minn., April 16th; **Jessie G. Hamilton,** wife of the late Rev. Gavin Hamilton, at Beaver Mines, Alta., on April 1st; and **Elizabeth Robertson,** wife of the late Rev. D. M. Robertson, recently at Regina, Sask.

Elders in the Kootenay

Elders from the **West Kootenay** churches met in Knox Church, Trail, B.C., for a Training School led by Rev. E. Donovon Jones, who had conducted eldership classes in his own church, St. Paul's Trinity, Nelson, B.C., and Rev. A. J. Lawton, Rossland. Similar schools are being held in other parts of the Presbytery.

100 Years Old But New

The completion of the second phase of a building programme begun eight years ago was marked last month in the dedication of a new unit at **Asbury-West United Church,** Toronto. It complements the first unit dedicated in 1951 which is now too small for this growing congregation. Seating 800 and built at a cost of $285,000, the new sanctuary was dedicated by the Moderator, Rt. Rev. James S. Thomson, D.D., at a service conducted by the minister, Rev. Gordon C. Hunter. The Asbury Church has a history of more than one hundred years, the first church being built only a few feet away from the present location on Bathurst St., near Lawrence Ave. The congregation of West, over eighty years old, joined Asbury in 1945 when their own building was sold due to major changes in the population of the area.

Sold Borstal to B.C.

Known as the man who sold the "Borstal" idea to British Columbia, the Rev. J. Dinnage Hobden was honoured by the John Howard Society of Ontario May 5th. He was presented with a medallion and parchment citation in the Society's annual "Award for Distinguished Humanitarian Service."

Dr. Hobden's 300 addresses in two years resulted in the establishment of "New Haven," the B.C. Borstal-type school.

He was ordained by the Methodist Church at New Westminster, B.C., in 1915, and served churches in Grand Forks, Salmon Arm, Trinity-Vancouver, and South Arm-Steveston. In 1931, Dr. Hobden became the first executive secretary and director of the John Howard Society of British Columbia, the first such society in Canada. He was "on loan" to the Remission Service, Canada Department of Justice, from 1949-54, and organized the department's western regional office.

Canadians in New York

Rev. E. M. Aitken, D.D., First United Church, Hamilton, Ontario, and **Rev. C. A. Lawson, D.D.,** Timothy Eaton Memorial Church, Toronto, are to supply the pulpit of Fifth Ave. Presbyterian Church, New York, during July. Dr. J. S. Bonnell, the minister there, is a former United Church minister.

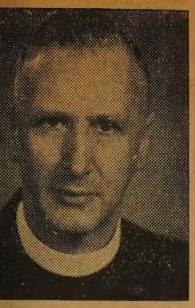
* * *

Rev. A. P. S. Addison, First Church, Timmins, Ont., has accepted a call to the United Church at Elliot Lake, effective July 1st.

A $15,000 Blaze

The $15,000 mortgage on the $50,000 two-storey white brick addition to the **Palmerston (Ont.) Church** dedicated in 1954, was burned in a special ceremony last month. $3,000 has been paid off annually. The final canvass produced a surprise $4,500. The Rev. W. O. Mather presided over the ceremony, with officers of Session and W.A. assisting. Rev. A. R. Cragg, Hamilton Conference President, was the guest speaker.

New Church for Century old Asbury - West



On the Air

Rev. J. A. Forbes, St. Paul's United Church, Fredericton, N.B., will broadcast over the Dominion network of the C.B.C., on Sunday, May 25th, 4.30-5.00 p.m., E.D.T.

VORLD CHURCH NEWS

ainting on Ceiling

The **John Knox House** on the High Street Edinburgh, has been undergoing repairs ring which a workman discovered a inted wooden ceiling dating from the late th century. The painting has been dam-ed and the colour faded, to some extent irring the pattern. While parts will be vered up again, a section where the paint-; is clear will remain on view.

et Back Their Land

When 8,000,000 Moslems poured into kistan at the Partition ten years ago, many re given land either worked or owned by ristian farmers. It created an "internal ugee problem." Now, President Mirza told . R. Norris Wilson, Executive Director of urch World Service, this wrong is to be hted. Cultivatable land is available for settlement of the several hundred thou-nd Christians estimated to be eligible der the plan.

nder the Paint

Under layers of thick red paint on the uses and a chapel in New York City, a ely old reddish-tan brick was found. The toration of this chapel, one of the oldest ildings in the United States, is part of a 000,000 five-year programme to restore block square to resemble an early com-nity. Ten homes have been refurbished provide for staff and their family, the ole a part of Trinity Episcopal Church rish. The vicarage next to the chapel is d to be the oldest house in the city con-uously in use as a clergyman's residence.

ose the Door

The World Council of Churches refugee nmittee has closed its doors in Yugo-via and marked the end of another blem. The 19,000 Hungarians who fled re in 1956 have now been resettled. ious difficulties, however, remain in help-8,000 still in Austrian camps.

odern English Catechism

The Anglican Catechism is to be revised order that its scope may be enlarged its language made more suitable for sent conditions." A committee of theo-

(*Continued on page* 31)

Ministers' Vacation Exchange

NORTH DAKOTA — Congrega-tional. Desire pulpit exchange first four Sundays in August. Use of manse unnecessary. Write John B. Steinberg, First Congregational Church, Beach, North Dakota.

ONTARIO LADIES' COLLEGE

WHITBY ONTARIO

If your daughter is a girl of ability and promise, with a yearning for good educational advantages, Ontario Ladies' College meets your need. Its quiet suburban environment is coupled with easy accessibility to Toronto. All instruction is set within the framework of Christian truth. A new addition—a Chapel and three classrooms—was opened last year.

Classes range from Grade V to XIII, including Art and Home Economics. The Semester plan is followed in Grades IX-XII. Special courses in Music lead to the most advanced study. Two entrance scholarships ($450) each and a music scholarship ($625) are open to application by April 30th for the fall of 1958. For full information write

REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

SHE HEARS AGAIN!

. . . with her GLASSES!

Acousticon "Stylear" looks like a normal pair of glasses—weighs virtually the same. Newest, most inconspicuous Acousticon made.

Like many others, this modern grandmother found that her hearing was failing . . . she was passing into a world of silence. At first she refused to face this . . . refused to get a hearing-aid that might "advertise" the fact.

A friend told her about Acousticon "Stylear"—a hearing-aid built *inside* the temple of glasses. Now she hears clearly, perfectly, with no weight or bulk to bother her . . . no clothing friction or dangling cords!

If *you* have a hearing problem Acousticon "Stylear" may be the answer. In an attractive colour-range for men and women, it is easily adapted for binaural hearing . . . that is: with a unit in *both* temples for the greater depth and realism of "both ear" hearing.

Prices same as in U.S.A.
Try Acousticon under 10-Day Money-back Guarantee

ACOUSTICON

Offices in all principal cities

Acousticon International, Dept. U.C.
67 Richmond St. W., Toronto.

Please send FREE Acousticon Catalogue with details of new "Stylear" and other Acousticon models from $69.50.

NAME .....

ADDRESS .....

CITY ..... PROV.

PERSONAL SERVICE DEPARTMENT

CLASSIFIED ADVERTISING

15c. per word, min. charge $4.00. 4 or more consecutive insertions, 15% discount. Box No., $1.25 per insertion extra. Display heading: 1st line $1.50 extra, each additional line $1.15 extra. Classified Display, $2.05 per agate line. Pulpit Vacancies, Birth and Death Notices at regular classified rates.

Copy must be in 3 weeks before date of issue
THE UNITED CHURCH OBSERVER
299 Queen St. West, Toronto 2-B, Ont.

1. HELP WANTED

ONTARIO Ladies' College, Whitby, Ontario, requires a Dean of residence — a competent, efficient University graduate, with mature Christian outlook. Preference given to lady with experience in a residential school. Duties to begin Sept. 2nd. Apply, giving references, to Principal.

TRINITY United Church, Kirkland Lake, desires the services of an experienced Deaconess; duties to commence September. Apply to Rev. Ben S. Morwood, 53 Duncan Avenue, phone 80.

WANTED—B.C. Director United Church Radio, July first. Salary five thousand including house allowance. Travel costs to be arranged. Give experience, interests, references. Tapes welcomed. Reply immediately, Rev. T. T. Oliver, 2486 West 13th, Vancouver 8, B.C.

1 N. NURSES WANTED

OPENINGS for Registered Nurses at the United Church Mission Hospital at Hazelton, B.C. An opportunity for Christian service. Monthly salary $235.00. Write—Administrator, Wrinch Memorial Hospital, Hazelton, B.C., or if in Toronto contact Dr. M. C. Macdonald, Board of Home Missions, 299 Queen St. West, Toronto 2 B, Ont.

2A. PULPIT VACANCIES

BRIGDEN United Church charge — Lambton Presbytery. Minister required. Write Mrs. Everett Marsh, Box 104, Brigden, Ontario.

BEAVERTON (Ontario) United Church—vacant June 30th, 1958. Interested ministers please contact Secretary Pastoral Relations Committee, Box 304, Beaverton, Ontario.

CANTON (Ont.), Cobourg Presbytery, Bay of Quinte Conference, vacant as of July 1st, 1958. Interested ministers write J. Weston Banister, Campbellcroft, Ontario.

CALGARY - HILLHURST United pastoral charge. Vacant June 30th, 1958. Modern 3-bedroom manse; furnished. Interested ministers please contact H. Merrick, 2739 Morley Trail, Calgary, Alta.

CATARAQUI, two-point charge, vacant June 30th, 1958, close to Queen's University. Minimum salary, plus car allowance. Interested ministers please write to J. B. Johnson, Secretary, Pastoral Relations Committee, Cataraqui, Ont.

CHAMPION United Church, Champion, Alberta, vacant July 1st, 1958. Interested ministers please contact Mr. R. A. Maxwell, Box 280, Champion, Alta.

CAMLACHIE, Ontario, 3-point charge, Lambton Presbytery, vacant July 1st. New church, furnished manse, High School bus to Sarnia. Write —Mrs. Mark Wellington, R. R. 1, Camlachie, Ont., Secretary, Pastoral Relations Committee.

EMMANUEL - HILL three-point suburban Pastoral Charge of Sault Ste. Marie, vacant June 30, 1958. Please contact Mrs. K. Donaghue, 19 Weldon Avenue, Sault Ste. Marie, Ont.

FRANKVILLE - Toledo Pastoral Charge (two-point), Kingston Presbytery, requires an ordained minister. Well-equipped manse in village, good educational facilities. Churches two miles apart. Large Christian Education centre. Interested ministers write A. L. Willows, Toledo, Ontario.

FOREST (Ont.) one-point pastoral charge, Lambton Presbytery, becomes vacant June 30th, 1958. Interested ministers please write Mr. D. J. Livingston, Forest, Ontario.

GATINEAU, Quebec, Pastoral Charge, Ottawa Presbytery, vacant June 30th, 1958. Salary $3,200.00, car allowance $700.00. Furnished manse, good schools. Ideal location, seven miles from Ottawa. Interested ministers please write Harold W. Simpson, Box 214, Gatineau, Que.

HARROW, Ontario, United Church (Essex Presbytery) vacant July 1st. Excellent elementary and secondary schools. Large manse, oil heated. Interested ministers please contact Mr. Sydney McLean, R. R. 4, Harrow, Ontario.

INNERKIP, Ontario — 3-point charge, centrally located near Woodstock. Compact charge on good roads. Excellent Public and High School facilities, paying the minimum salary. Vacant July 1st. Write E. R. Shelby, Eastwood, Ontario.

2A. PULPIT VACANCIES—Continued

JERSEYVILLE Pastoral Charge—Hamilton Presbytery—compact 3-point charge, 15 miles from Hamilton, becomes vacant June 30th, 1958. Interested ministers please write Mr. John Brooks, Alberton, Ontario.

KINGSTON, Ontario, Kingscourt - St. Matthew's, requires a minister. Excellent schools and University. Beautiful manse. Write to S. W. Fletcher, 136 Kingscourt Ave., Kingston, Ont.

LION'S HEAD Pastoral Charge will be vacant June 30th. Three-point charge, furthest ten miles. Salary well above minimum. Interested ministers contact Howard White, Lion's Head, Ont.

MALAHIDE Charge (One Point) newly amalgamated, situated four miles from Aylmer, Ontario, requires the services of an ordained minister, as from 1st July, 1958. Well - furnished Parsonage on paved road, and near school. Minimum salary. Interested ministers please contact Mr. F. Ingram, R. R. 6, Aylmer, Ont.

MANITOU Pastoral Charge will be vacant June 30. Furnished Manse, oil heating, complete plumbing. Interested ministers please write A. E. Hall, Manitou, Man.

MARMORA, 3-point Charge, Belleville Presbytery, vacant June 30th, 1958. Doctors and good Public and High School facilities. Interested ministers contact R. Sweet, Secretary Pastoral Relations Committee, R. R. 1, Havelock, Ontario.

MINDEMOYA Pastoral Charge, Manitoulin Island, vacant June 30th. High School and Hospital facilities, well furnished, oil-heated manse. Interested ministers contact Mrs. Velma Haner, Secretary Pastoral Relations Committee, Mindemoya, Ontario.

MONTREAL—Minister - Superintendent for Centenary Church and St. Columba House, July 1st. A very rewarding and challenging opportunity. Write Mr. R. A. Brown, 414 Charron St., Montreal 22, Que.

OTTAWA, Ontario — First United Church will become vacant October 1st, 1958. Interested ministers please write W. J. Tate, Secretary Pastoral Relations Committee, 250 Irving Avenue, Ottawa, Ont.

QUEENSBORO Pastoral Charge requires Minister July 1, 1958. Four appointments, churches close; three services Sunday. Public, High School, stores, Post Office convenient. Apply Allen Ketcheson, Madoc, R. R. 1, Ont.

RAINIER - Bow Slope (Alta.) rural four-point pastoral charge, vacant June 30th. Three services each Sunday. Modern manse available Nov. 1st. Contact Wm. R. Lokier, Scandia, Alta.

SMITHVILLE - GRACE—2-point pastoral charge, Hamilton Presbytery — vacant July 1st, 1958. One morning service and one afternoon service. On No. 20 Highway, close to Hamilton. Public and High Schools in Smithville. Interested ministers write W. Lyle Beamer, Secretary Pastoral Relations Committee, Smithville, Ont.

SOUTH BUXTON Charge, Kent Presbytery, vacant July 1st. Interested ministers please write, stating salary expected, to Francis Pease, R. R. 2, Merlin, Ont.

ST. THOMAS (Ont.) suburban 3-point pastoral charge, vacant June 30th, 1958. Interested ministers please contact Mr. A. Dorans, 24 Rapelje Street, St. Thomas, Ontario.

TUPPERVILLE United—three-point Charge, now vacant. Modern parsonage, fully furnished. All points on paved roads. Centrally located. Interested ministers write John D. Forbes, R. R. 2, Wallaceburg, Ontario.

VICTORIA - FAIRFIELD (B.C.) Charge in Victoria Presbytery invites enquiries of ministers interested in faithfully filling a vacancy in the ministry. Pastoral Relations Committee, 936 Heywood Avenue, Victoria, B.C.

VICTORIA HARBOUR, Ontario, compact three-point Charge, Simcoe Presbytery, vacant July 1st. Renovated oil - heated parsonage. Salary $3,200.00, travel allowance $600.00. High School bus. Ideal location. Real challenge. Interested ministers please write Mr. W. B. Reid, Secretary Pastoral Relations Committee, Victoria Harbour, Ont.

3. PULPIT SUPPLY WANTED

BERMUDA, St. George's. Supply required for the month of June—four or five Sundays—in exchange for parsonage and use of car. Apply to Rev. Dr. John Freestone, St. George's, Bermuda.

"DAUPHIN, First United Church" — Holiday Supply, month of July, 1958. Morning Service 11 a.m.; use of manse. Write to E. A. Marcroft, Dauphin, Man.

HOLIDAY supply available. Preferably in Hamilton area. Evangelical preaching. Rev. F. A. McNulty, B.A., 516 Gage Ave. S., Hamilton, Ont.

4. PULPIT SUPPLY AVAILABLE

MINISTER of Church of Scotland available for pulpit supply. Rev. Ian D. Cowie, 51 Silverbirch Avenue, Toronto, OX. 4-0915.

5. CHOIR PERSONNEL

ORGANIST - Choirleader available. Male, mid-twenties, United Church member, presently employed other communion, desires make change before next September. Excellent references, member Canadian College of Organists, past experience in United, Presbyterian, Baptist and Anglican services, now studying advanced organ in Toronto. Will consider offer in Metropolitan Toronto area or adjacent town, or assistantship in large city church. Box 73, THE UNITED CHURCH OBSERVER.

ORGANIST and Choirleader required for Willowdale United Church—two morning services, no evening service. State experience and salary expected. Write to G. H. Brown, 2048 Bayview Ave., Willowdale, Ont.

ORGANIST-CHOIRLEADER required for Trinity United Church, Kirkland Lake. Duties to commence September 1st. Choir approximately 30. Above average salary. Excellent opportunities for private classes in piano, organ and voice. If interested communicate with Miss Hazel Grimmon, Secretary Music Committee, Trinity United Church, Kirkland Lake, Ontario.

ORGANIST and Choir Director required, Central United, Sarnia, August 1st. Three-manual Casavant Organ. State experience, qualifications, salary requirement, c/o Box 175, Sarnia, Ontario.

ORGANIST only—required for St. Andrew's River Heights United Church, Winnipeg. New modern 3-manual Casavant organ being installed this summer. Duties to commence September 1st. Applicants give age, qualifications and salary anticipated, and forward application: Attention Chairman Music Committee, St. Andrew's River Heights United Church, Kingsway and Oak Sts., Winnipeg 9, Man.

REQUIRED, Organist and Musical Director for Knox - Metropolitan United Church, Regina, Sask. Duties to commence September 1st. State qualifications, experience, age, and salary expected, with first letter. Direct replies to Music Committee, Knox - Metropolitan United Church, Lorne St. and Victoria Ave., Regina, Sask.

WANTED—Church Organist - Director of Music, Emmanuel Evangelical United Brethren Church, Waterloo, Ontario. Apply, stating qualifications and experience, to Mr. Carl Steller, 105 Albert Street, Waterloo, or phone Sherwood 24140.

WANTED: Organist and Choir Leader. Teaching opportunities. Apply, stating salary expected. Music Committee, Knox United Church, Fort Frances, Ontario.

6. ASSISTANT MINISTERS WANTED

FAIRLAWN Church, Toronto, requires a full-time Assistant Minister. Interested ministers may correspond with Pastoral Relations Chairman, L. A. Neelands, 56 Ranleigh Ave., Toronto 12.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH SIGNS

CHANGEABLE letters, Gold Leaf Signs—Interior and Exterior. Write for catalogue. G. C. Warden Ltd., 614 First St., S. S. 2, London, Ont.

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co., Box 192, Port Colborne, Ont.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave Street, Winnipeg.

8. ORGANS, MUSICAL INSTRUMENTS

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

WANTED — A second-hand reed or electronic church organ in good condition. Please send description and price to Rev. A. Rumph, 128 Ontario St., Cobourg, Ontario.

8A. STAMPS

QUALITY instead of quantity packet including Algeria, Egypt, Greece, Malta, Nigeria, etc. 25c. with approvals. WORLDWIDE, 31C Rowe, Oshawa, Ont.

9. ARTICLES FOR SALE

LIBERAL cash discounts to church organizations on carbon paper, typewriter ribbons and clipless paper fasteners. Free circulars. Carbon Paper Specialists, 37 Cortland, Toronto 12.

ARTICLES FOR SALE (Continued)

NSHRINKABLE wool, nylon reinforced. 3 or 4 ply, good colours, 3 ounces $1.00. Satisfaction aranteed. Large or small orders accepted. Order w! Other wool clearings available. Inquiries ited. Beacock's, 1019 Pape, Toronto.

RESORTS, TOURIST ACCOMMODATION

CAMP CONEWANGO

a secluded fishing and hunting camp, 23 miles t of North Bay, on the north shore of Talon ke. Miles of waterways, trout streams and bush ils. Quiet and restful. Well-equipped housekeep- cottages, as well as dining-room service. New ats, motors and supplies. Open from May 1st end of November. For reservations or folder ite Box 102, North Bay, Ontario.

OE LAKE, 20 miles north of Huntsville; 5 rooms, sleeps 6; refrigeration, winterized, luded, boat. Also a cabin. Box 167, Burk's lls, Ont., Phone 56.

LENROY LODGE, Hall's Lake, Haliburton Highlands. Friendly hospitality, finest home- oked meals — modern conveniences. Open May th to Thanksgiving. Special rates for church oups June and September. Elsie and Allen Bursey, R. 2, Minden, Ontario.

AKEVIEW HOUSE, an A.T.R.O. Resort, Lake Simcoe's fine family resort on South Shore. ens May 16th. Jackson's Point. Phone Sutton . Accommodation for group gatherings solicited.

IKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cot- es, electricity, boats, motors. Warren Lawrence, ke Bay, Ontario.

UIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, house- eping if desired; four doors from Champlain Park. tes: day, week or longer, reduced to June 21st d after September 1st. E. McKean, 258 Bay St., illia, Ontario. Phone F.A. 5-5863.

LIVINGSTONIA CAMPS

ITUATED on Lake Ontario at Winona. Spon- sored by Livingston United Church, Hamilton. amps for boys and girls. Brochures available on quest. Apply to Registrar — Mrs. Jack Glenn, x 254, Winona, Ontario.

REST HOMES

AITH HAVEN" — Culloden Road, Ingersoll, Ontario — (Tel. 1434 w). Comfortable, ristian, lowest rates. Write to Matron or to Rev. . Edgar Gill, Norval, Ontario. (Tel. Huttonville 5-J-1.)

WANTED TO RENT

INISTER desires trailer to sleep four for month of July. Must be clean. Toronto - Parry Sound stricts preferred. Box 81, THE UNITED CHURCH BSERVER.

FOR RENT

PARTMENT on bus lines in country village, modern, self-contained,, planned for gracious ving. $25.00 per month. Box 16, Iona, Ontario.

ODERN five-room apartment near Stratford, Ontario, in exchange for looking after lawn d furnace. Ideal for right party. Elderly couple eferred. References. Box 80, THE UNITED HURCH OBSERVER.

SUMMER PROPERTIES

50 down, balance averages $30.00 monthly, plus interest. Canada's lowest terms; prices nge from $1,795.00 to $3,495.00 for cottage or tirement home, complete with lot, on your choice Ontario's finest lakes.

Also Pre-Cut or Custom Built Cottages available lot owners on same easy terms. Write for free erature—Pitts Homes and Cottages Ltd., Box 222, bourg, Ontario.

ACCOMMODATION AVAILABLE

NITED Church Training School — June 1st- Aug. 31 (Approx.)—near University and main reet-car lines. Write 77 Charles St. W., Toronto 5.

PERSONAL

UTHORS invited submit MSS all types (includ- ing Poems) for book publication. Reasonable rms. Stockwell Ltd., Ilfracombe, England. (Estd. 398).

HEARING IMPROVED

OR many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for ee information and testimonials from many who ve been helped. A. O. Leonard Company, Dept. , Box 306, Station F., Toronto 5.

RUPTURED?

ELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., ept. 135, Preston, Ont.

OBACCO Eliminator — Scientific guaranteed remedy for cigarette addiction. Free authori- tive medical opinion supplied. Write C. W. K. harmacal Corp. Ltd., Box 88, Station B, Hamilton, ntario.

(Continued from page 29)

logians has been set up by the Archbishops of Canterbury and York which will consult with a panel of lay men and women professionally engaged in teaching religion to children and young people.

Ceylon, 1961?

It looks as if the Third Assembly of the World Council of Churches, scheduled to meet in Ceylon at Christmas, 1960, will be postponed for a year. The Executive of the Central Committee has approved this request by the International Missionary Council in order to complete plans for the integration of the two organizations. The final decision, however, will be made at the August meeting of the 90-member Central Committee.

That Vexed Question

Both chambers of the Swedish Riksdag have again passed a bill authorizing the ordination of women as pastors of the Swedish State Lutheran Church. This bill must, of course, receive the approval of the Church Convocation which meets in extraordinary session next fall. The vote against ordination at the last Convocation was 62-36. If the veto is exercised again, it is expected a parliamentary measure proposing abolition of this privilege will be submitted to the Riksdag. It might also precipitate the growing demand for divorcing the Church from the State. It is possible that the imminent resignation of Bishop Yngve Brilioth may have some effect on the vote.

Publishing House Notes

Conference Book Displays

MINISTERS and laymen attending their annual Conferences invariably enjoy the book displays by The Publishing House. I suggest that you look this year particularly for the Saddlebag Series of religious paper-backs, and for titles in the Laymen's Theological Library. These are useful for ministers and laymen alike. There will be also books suitable for gifts for your hosts and hostesses.

The Book Steward.

Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Effective June 30 — Ailsa Craig, Ont.; Putnam, Ont.; Barons - Nobleford, Alberta.

Dates to Remember

On May 31st, 3.00 - 5.00 p.m., a Tea will be held in the Great Hall, McMaster University, Hamilton, Ont., for the wives of all ministers and laymen, and women delegates to the Hamilton Conference.

25. SERVICES OFFERED

SEWING MACHINE SERVICE

WE repair and can supply parts for all makes of family sewing machines. A. Gilbert & Son, 2229 Dundas St. West, Toronto.

GLASS LINERS for Silver Salts - Peppers, etc. Quality silverplating and repairing. Tarnish proofed if desired. Information, estimates free. Raymond Dalton, 54 Raglan Avenue, Toronto 10, Ont. LE. 6-7788.

ALL THIS

(Continued from page 12)

to create — perhaps unconsciously — new ways to keep serving his church as a minister.

Some professors are concerned because Vic students take so many of their lectures outside Victoria. Like other institutions of its kind Victoria majors in the great subjects long thought to be the basis of any broad education—the languages and literature, ancient and modern—philosophy and ethics, history, religion. The popular social sciences — sociology, psychology, political science and economics are given across the park, and many students take little work from Vic staff, though participating in its life.

Whether to increase its departments or not is something Victoria will have to consider. At the moment its next move is to increase library facilities and to build new residences to provide for out-of-town girl students. 196 girls, all Vic students, now fill the present residences. The new one will be financed by a grant from the Canada Council, the Victoria share of the University Capital Fund campaign and Victoria funds.

The new library will provide space for another 100,000 books, offices and reading rooms for another 200 students. These additions are to provide for increased enrolment to 2,500 by 1965. ●

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. . . TORONTO

FUNERAL DIRECTORS

Turner & Porter
LIMITED
Funeral home and chapel
436 Roncesvalles
"Four generations of service"

STAINED GLASS WINDOWS

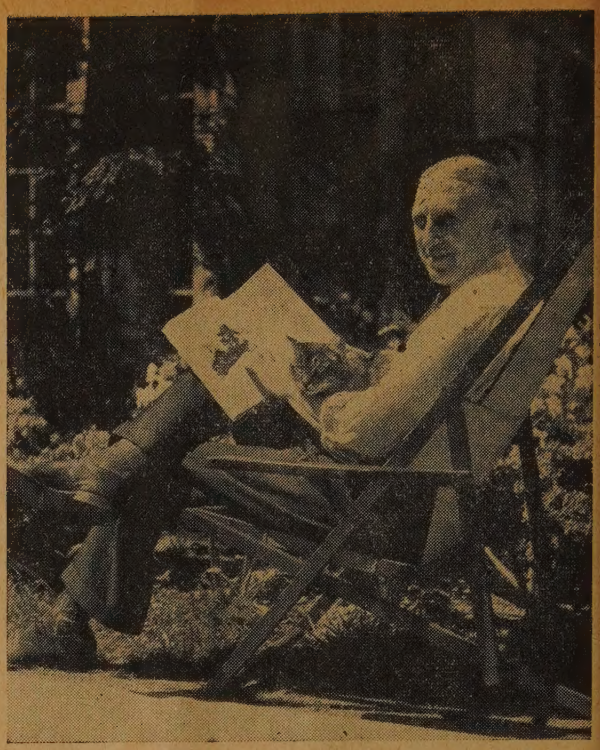
Celtic Studios
DESIGNERS, PAINTERS AND CRAFTSMEN IN STAINED GLASS
SWANSEA IN THE UNITED KINGDOM
CANADIAN REPRESENTATIVE
EASON HUMPHREYS
33 DONINO AVE., TORONTO 12, ONT. HU. 9-6566

MISSION TO THE NATION

National Evangelistic Mission

Suggests these

Books for Summer Reading



FOR CHURCH MEMBERS, IN PREPARATION FOR THE MISSION EMPHASIS THIS COMING FALL

	PRICE	NUMBER	TOTAL PRICE
CALLING CANADA TO CHRIST — Addresses and findings of ten Conferences on Christianity and National Life. 120 pages. 50 or more $15 per 100	.25		
CHRISTIANITY and DAILY WORK by W. Lloyd Sandham — Prepared for the emphasis on daily work and written by an informed and leading layman of our church. 40 pages	.10		
CHRISTIANITY and COMMUNITY LIFE by W. G. Berry — Prepared for the emphasis on community life and written by the Director of the Mission to the Nation. 32 pages	.10		
ONWARD WITH CHRIST. — Bible readings and notes for those who have accepted Christ and are setting out on the Christian Way. Prepared in Great Britain and specially printed for the Mission to the Nation. One month's devotions for the new convert. 32 pages	.10		

	PRICE	NUMBER	TOTAL PRICE
THE CHRISTIAN FAMILY AT HOME by Dr. C. A. Myers, edited by Frank P. Fidler — Prepared for the emphasis on family life for distribution to the homes of our people. 24 pages	.10		
GUIDE FOR FAMILY LIFE MISSIONS — Six study outlines for discussion groups in family life, prepared by the Director of the Mission to the Nation. 12 pages	free		
WHY AND WHERE — Containing the "Message to the Nation" given approval by the 17th General Council and stating the reasons and objectives of the Mission. 8 pages	free		
PRAYER MANUAL for the Mission to the Nation — Prepared by Rev. W. G. Berry, with seven programmes for the guidance of small prayer groups, with additional daily prayers and devotions. 32 pages	.10		

USE THIS FORM AND ORDER FROM

THE BOARD OF INFORMATION AND STEWARDSHIP
THE UNITED CHURCH OF CANADA
LITERATURE DISTRIBUTION CENTRE
299 Queen St. West — — — Toronto 2B, Ontario